VEDANTA DEEPA

Volume I

Commentary on the Vedanta Sutras

By

Bhagavad Ramanujacharya

(Comprising Chapters I & II)



English Translation by

Vedanta Vidwan

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Bangalore

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Author's Submission

Vedanta Deepa is one of the nine monumental gems of compositions of Bhagavan Ramanuja. The nine works of Ramanuja are Sri Bhashyam, Vedantha Deepa, Vedantha Sara, Vedartha Sangraha, Srimad Geeta Bhashya, Sharanagathi Gadyam, Sri Ranga Gadyam, Sri Vaikunta Gadyam and Nitya Grantham. The order of composition of all these works cannot be exactly determined. From internal evidence we understand that Vedartha Sangraha was written before Sri Bhashyam. Similarly we understand that Vedanta Deepa was written after Sri Bhasya. The three celebrated gadyas might have been written after the other compositions. Ramanuja has written three commentaries on the Vedanta Sutras. The Sri Bhashyam is an extensive and exhaustive commentary on the Vedanta Sutras, wherein he discusses thoroughly the view points of other schools and establishes the philosophy enshrined in the sutras stoutly. The commentary on the first four of the Vedanta sutras is a significant contribution of Ramanuja wherein he establishes the essential nature of Brahman as qualified by all auspicious qualities and the nature of the means of spiritual perfection as Upasana. For making the doctrine easily comprehended Ramanuja has explained the significant meaning of the Vedanta sutras by analysing the main issues, omitting all serious dialectics, in his second commentary Vedanta Deepa. For the sake of brevity he has not sacrificed the main issues in the Deepa. The Deepa makes the doctrine clearly understood without any confusion. The Vedanta sara is a much more brief explanation of the meanings of the Vedanta sutras. These three commentaries serve the purposes of different kinds of aspirants and are complementary to one another.

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Vedanta Darshana is one of the six systems of Indian Philosophy. The term "Darshana" used to signify the system of philosophy is derived from the root "Drsh" - "To see". As taught in the scriptures one has to realise or see the ultimate Reality as mentioned in आत्मानं पश्येत् and 'द्रष्टव्यः' । Earnest seekers of truth have pondered over the ultimate Reality in this universe and have arrived at different conclusions. These conclusions are reflected in the different schools of thought that have been propounded by them.

These schools of thought can be broadly classified into two classes viz., Orthodox systems that uphold the authenticity of the Vedas (आस्तिक दर्शन) and hetrodox systems that do not admit the authority of the Vedas or (नास्तिक दर्शन). The Nastika darshanas are - 1. Charuvaka darshana or materialistic view. 2. The Jaina system of philosophy and 3. The Buddhist philosophy. The materialism of the charuvakas is opposed by all other systems. The astika darshanas are - The Sankhya Darshana propounded by Kapila, The Yoga system propounded by Patanjali, The Nyaya Darshana propounded by Gautama, The Vaisheshika Darshana promulgated by Kanada, The poorvamimamsaka darshana propounded by Jaimini and the Vedanta darshana propounded by Badarayana Vyasa. Of these six systems the Vedanta darshana is the only system that is prevalent in different forms even today. The yoga darshana is popular in the aspect of yogic practices only.

The Vedanta darshana is the finest flower of vedic wisdom and is founded on three authorities viz., the Upanishads, the Bhagavadgita and the Vedanta Sutras. The Upanishads are the essence of the wisdom of the earlier

parts of the veda and the mystic teachings enshrined in them were taught through oral medium from generation to generation. As time passed on it became difficult to understand the secret teachings of these texts due to the general inability of the pupils and the teachers. So it became necessary for later teachers to codify the truths and explain them. So these sutras were composed by masters to enable the seekers of truth to grasp the truths without any doubt.

The Bhagavadgita is reflecting the teachings of the Upanishads in a simpler way and the assistance of the gita is also sought for clarifying the meaning of the Upanishadic statements. It may be pointed out that the Vedanta sutras have determined the boundaries of the philosophy of the vedantas or the upanishads in a significant manner.

The author of the Vedanta sutras is Badarayana Vyasa. According to tradition he is not different from Krishna Dwaipayana Vyasa, the author of the Mahabrarata. Krishna Dwaipayana Vyasa is considered as a divine incarnation of Sri Mahavishnu himself. In some of the sutras there is a mention of the name of Badarayana for asserting the views held by him. Anyhow it becomes established that Badarayana lived long before the Christian era. The vedanta sutras are concise aphorisms pregnant with philosophic ideas. The sutra style of composition is unique to Sanskrit literature . Generally fundamental works in all branches of knowledge are composed in the sutra form. The fundamentals of different branches of Knowledge such as Shiksha (Phonetics), Vyakarana (Grammar), Nirukta, Dharma sutras, Grahya sutras, Sroutha sutras, Nyaya Vaisheshika, Poorva mimamsa and Uttara mimamsa (Vedanta) - are all composed in the sutra

form. The definition of the sutra is as follows

अल्पाक्षर असंदिग्ध सारवत् विश्वतोमुखम् । अस्तोभं अनवद्यंच सूत्रं सूत्रविदो विदुः ।

The sutra should contain very few syllables. It should carry the essence. It should not give room for doubts. It must be all pervasive. It should not have any fault.

Sage Badarayana has composed the Vedanta sutras in a syllogistic style. There is a methodology which is followed in each section that was being adopted in metaphysical discussions and disputations traditionally. The usage of "Tarka" or logic is adopted by the sutrakara. The five membered syllogism such as 1. The proposition (पक्ष) 2. The point to be proved (साध्य) 3. The reason (हेतु) 4. The application (उपनय) and 5. The conclusion (निगमन) is implied in each sutra. The sutrakara expressly mentions either one or many of these factors and implies the other.

The sutrakara has consolidated, explained and codified the truths of upanishads in a methodical way.

These sutras are divided into four chapters and each chapter comprises of four quarters. In each quarter a number of topics are discussed and determined in adequate number of sutras. The topics are called as अधिकरणs and are generally related to some scriptural statement, the meaning of which is to be ascertained. Every topic or adhikarana has five component parts 1. Subject of discussion or विषय 2. Doubt or संशय that may be entertained about it. 3. The poorva paksha or the primafacie view 4. The uttara or answer to the primafacie view 5. Siddanta or conclusion.

The sutras are meant for clarifying, explaining and harmonising and codifying the truths that are expounded in the upanishads.

Badarayana mentions the opinions of many earlier acharyas regarding certain crucial issues and mentions their names as related to those views. Badari, Audulomi Ashmaratya, Atreya, Kasakrutsna, Karshnyajani are some of the celebrated acharyas that are quoted by Badarayana. But their works are not available.

According to Ramanuja there are 545 sutras forming 156 adhikarana or topics. The commentators have combined certain sutras and have divided certain sutras according to their discretion and therefore the number of sutras and the number of Adhikaranas vary from commentator to commentator. But the subject matter of the four chapters is common to all commentators. The first chapter is called Samanvayadhyaya. The second chapter is called Avirodhadhyaya. The third chapter is Sadhanadhyaya. The fourth chapter is known as Phaladhyaya. The topics discussed in several sections generally relate to some upanishadic statement and the decisive meaning of such upanishadic texts is arrived at through logical discussion. The sutras are cryptic and sometimes the reason or the decision is stated in one or two terms and the five membered syllogism is to be worked out.

Many eminent masters of earlier times wrote commentaries on the sutras and they are referred to by later acharyas. Sri Yamuna refers to Dramida Bhashyakara, Srivathsankamisra, Acharya Tanka, Bharthrprapancha, Barthrumitra Barthruhari, Brahmadatta, Shankara, Srivathsanka and Bhaskara. Bhagavan Ramanuja mentions

the names of Bhagavad Bhodayana, Tanka, Dramida, Guhadeva, Kapardi and Bharuchi. The works of all these masters are not available. From this we may understand that teachers of different schools had commented upon the Vedanta sutras of Badarayana from very early times. The earliest commentary that is available is that of Shankara which establishes Nirvisesha advaita. The next commentary is by Bhaskara which establishes Bhedabheda veda. Yadava prakasha's commentary is referred to by Ramanuja but is not available. Ramanuja's commentary came after these and he has established "Savishesha Brahmavada".

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Having known about the Vedanta sutras in a general way we will now try to note the significant doctrines that are expounded in the sutras. These may be noted as follows:-

1. The essential nature of Brahman
2. The doctrine of the individual self.
3. The doctrine of matter.
4. The essential nature of Purushartha or the highest object of attainment.
5. The doctrine of the spiritual discipline
6. The doctrine of creation of the world
7. The process of attainment of Brahman through the Archiradi.
8. The infallibility of the doctrine of Vedanta when examined with the doctrines of other schools of thought.

The essential nature of Brahmans

Brahman is the prime subject of the Brahmasutras. The four padas of the first chapter are entirely devoted to the exposition of the essential nature of Brahman. Various statements of the upanishads that describe the glory of Brahman are examined and their implications are brought out unambiguously. The first quarter of the first chapter deals with passages that appear to be referring very indistinctly to either matter or the individual soul as the cause of this universe. Upanishadic statements that appear to be referring to matter or the jivatman indistinctly are examined in the second pada or quarter.

The third and the fourth quarters deal with upanishadic statements that appear to be referring to the jivatman or matter distinctly and very distinctly respectively, as the ground of this universe. The sutrakara has co-ordinated and integrated all these passages of the major upanishads as proclaiming Brahman alone as the cause of this universe. Thus the fact of Brahman being the sole cause of this universe is established in the first chapter.

In the view of the sutrakara Brahman which is different and distinct from matter and the jivatman transcends both matter and the jivatman. Brahman is necessarily qualified by a host of auspicious qualities and never a Nirvesesha vastu. The sutrakara has declared very clearly that Brahman is different and distinct from the jivatman. There is no indication any where in the sutra that Brahman is clouded by ignorance to be the jivatman. The jivatman also is one of the highest realities and the universe is also real and never an appearance. Innumerable scriptural statements are mentioned to support this view.

Brahman is knowable, and definable. The very first sutra ordains that one should gain knowledge of Brahman for gaining immortality. The second sutra gives a definition of Brahman on the basis of the Upanishadic declaration.

The third sutra ordains that the scripture alone is the source of knowing Brahman. The fourth sutra declares that Brahman alone is the highest object of attainment. After establishing these truths the sutrakara declares in Ikshathyadhikarana that, Brahman itself is the one and non-second cause of everything in the universe and distinguishes Brahman from inert matter.

The sutrakara has expounded according to the upanishads that Brahman is different and distinct from sentient jivatman in the "Anandamayadhikarana". It is declared here that the cause of this universe is never the individual self. All terms that are characterised by the characteristics of Brahman such as being the cause of origination and others of this universe are to be understood as referring to Brahman alone. Thus the terms like Akasha, Prana, Jyothis, Dahara and others are designations of the Supreme Brahman alone. The cosmic cause is the internal self in all other entities and it is of infinite glory and it is the supporter, ruler and has all other entities as subservient to itself. He resides in the cave of the heart of all persons. He is the one lord who is to be meditated upon by all. He is the one entity who is in all and so he is called by all names. He is qualified by "Ubhayana linga" i.e. having all auspicious qualities and at the same time being opposed to all that is defiling. In one adhikarana viz. Vakyanvayaadhikarana the sutrakara discusses the relationship of Paramatman and Jivatman

and establishes that Brahman is called by the term Atman also as Brahman resides within the Atman as the internal self.

Brahman, the highest Being has a divine form which is non-material and he resides in the orb of the sun. He is called by the term light or ज्योतिः as he possesses supreme splendour which is a characteristic of Supreme Paramatman. He is called by terms like Indra and others according to the view of the shastras that teach that he is the innerself in all. According to the sutrakara all these auspicious characteristics of paramatman have the highest reality and they are not appearances, on account of some limiting adjunct or nescience. The qualities of Brahman have the highest reality as Brahman itself.

The essential nature of the Jivatman

According to the sutrakara, the jivatman has the highest reality and is a distinct and different entity from the supreme paramatman. He is entirely subservient to Paramatman as regards his essential nature and functioning.

He is "Svarupashrita" and "Sankalpasrita". He is different and distinct from the body, the sense organs the mind, vital airs and attributive consciousness. According to the sutrakra he is a knower in addition to his being of the nature of consciousness. He is called by the name "Vijnana" as it happens to be the essential characteristic of him.

In the second chapter of this celebrated work, in the third pada, the sutrakara has devoted five adhikaranas for expounding the essential nature of the Jivatman and in "Amshadhikarana", he has expounded the relation of the jivatman with paramatman as that of "amshi" and "Amsha"

or part of Paramatman. As other constructions of the meaning of 'amsa' are incompatible, Ramanuja explains "Amsa" as the "Viseshanamsa" or adjectival aspect of the "Visistavastu" or an entity characterised by the Viseshanas.

The sutrakara has clearly declared that the atman is an eternal and un-born entity different from Paramatman. He is not a fictitious construction on account of the nescience. The statements that appear to mention the origination of the jiva as "Devadatta is born or dead" - are to be taken as describing the association of the jivatman with the body, indriyas and others or disassociation with such bodies.

In "Jna-dhikarana", the sutrakara affirms that the atman has knowership also as his essential characteristic. The sutrakara has determined in this section that the jivatman has both substantive consciousness and attributive consciousness. After a careful examination the sutrakara has expounded that the jivatman is atomic in nature, atomic in size and declares that the jivatman pervades all his body through his inseparable quality of consciousness or "Dharmabhuthajnana". He has a sutra - "पृथगुपदेशात्" where the atman of the nature of consciousness is mentioned as different from the attributive consciousness. The knowledge of the knower is never lost. The sutrakara affirms that the atman is called "Vijnana" on account of his having the quality of Vijanana as his essence. The two sutras - "पृथगुपदेशात्". (V.S. 2-3-28). "तद्गुणसारत्वात् तद्व्यपदेशः" (V.S. 2-3-29) bear ample testimony to the doctrine of the jivatman having attributive consciousness as his quality in addition to his being of the nature of consciousness. So it may be said that the sutrakara is of the opinion that the atman is "Jnanasvarupa" and "Jnanagunaka".

In the next section the sutrakara declares that the jivatman has doership sub-ordinated to the will of the Lord.

The sutrakara has decided in the Amshadhikarana the relationship of jivatman with Paramatman. He has taken into account both kinds of scriptural statements such as duality texts and unity texts and has arrived at the doctrine of "Amshatva" doing justice for both kinds of statements. In a "visistavastu" there are two aspects - the Visheshanamsha and Viseshyamsha. They are necessarily different from each other in their nature. But in the composite form there will be the unity of Reality consisting of both aspects. In the same way Brahman is one and non-second, being characterised by the orders of the sentients and the non-sentients. But the characteristics of the sentients, the non-sentients and paramatman, are verily different and distinct. "Nanatva" or Plurality is justified when they are considered separately according to their essential nature. But in the form of the whole or visistavastu, they all signify one entity. Thus the visista vastu is one and non-second but that visista vastu may have different visheshanas that are different in nature from one another and the main visheshya also. Deshika points out this as "Chidachith Prakarakam Brahma Ekameva Tatvam". All other explanations for the sutra cannot justify both difference and unity and they cannot represent the view of the sutrakara. It is to be noted that no where in the body of the sutras, the sutrakara mentions the "unreality" of the viseshanas or Amshas. Thus the sutrakara has expounded the doctrine of the jivatman as a sentient principle endowed with knowerhsip, doership and enjoyership, sub-servient to paramatman.

The doctrine of creation - the status of the Universe

According to the sutrakara the universe comprising of the non-sentient and sentient entities is real and never an appearance. According to him, Brahman alone is the material cause and the instrumental cause. There is a sutra viz. "प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात्". (V.S. 1-4-23) which affirms that Brahman alone is the material cause also of the universe, as he happens.to be instrumental cause. In the second section itself the sutrakara gives the definition of Brahman as, "That from which this universe is born, in which it resides and into which it returns is Brahman". The Arambhanadhikarana (2-1-15) affirms that the effect of the form of the universe is non-different from that supreme Brahman who is the cause of it. "Na Vilakshanat vadhikarana", "Upasamharadarshana dhikarana", "Krithsna prasakthyadhikarana" and "Prayojanavathvadhikarana', have .seriously discussed the doctrine of creation of this universe and it is stoutly established that Brahman is the creator of this world. Not only the creation of the universe is expounded in general terms but the creation of the elements, the indriyas are also established in the third pada of the second chapter. It is declared here by the scriptures that all the elements, the sense organs, the vital airs are produced by the supreme Paramatman alone through the medium of various entities. In the Arambhanadhikarana, it is taught that Brahman characterised by the sentients and the non-sentients in the subtle state is the cause of this universe and that it evolves the subtle non-sentient principle that happens to be its body - into the form of the universe through the evolution of the elements and their combination. It is also declared that the supreme paramatman enters into it having the jivatman as his body

and articulates this universe of names and forms. There is parinama or change for matter, expansion or diminition of consciousness in respect of the individual souls whereas the supreme paramtman, the internal ruler of all entities is untouched by any change and shines out in his own brilliance. Ramanuja explains the relationship between Paramatman and all other entities as that of the body - soul relationship that is taught by the upanishath. He has given an explanation of this relationship very clearly in "Na-vilakshanatvadhikarana'.

Means of spiritual perfection

The sutras give primary importance to the fact of upasana as the means of attaining paramatman. The upanishads ordain that Brahman is to be meditated upon. There is no indication anywhere in the Upanishads or, in the sutras that "Vakyarthajnana" is the means of liberation. The sutras expound very prominently the features of various types of upasanas and prescribe the various upasanas. The sutrakara has declared that many types of upasanas are taught in the upanishads and such upasanas are distinct and different from one another on account of the names, the qualities, the subject matter and others. As the result to be attained through all these different kinds of meditations is the same supreme Brahman, there is option given to the aspirants to select any one of these upasanas and practise them continuously life long. The sutrakara has discussed elaborately in "Purshartha dhikarana" that the ultimate object of attainment is obtained from vidya or Brahmopasana and not from karma. He has examined the requirements that are indispensable for upasana and has established that Upasana requires the performance of all duties of one's station in

life such as the ashramas and the varnas. In one sutra i.e. (3-3-43) he has pointed out that in all upasanas one should meditate upon supreme Brahman as sriman Narayana. In all types of meditations one should meditate upon the attributes such as Satyam, Jnanam, Anantham, Amalam and Anandam that determine the essential nature of Brahman in addition to the specific attributes of the respective types of meditations.

When meditating upon Brahman, one should meditate upon him as his internal ruler. This meditation is to be repeated till it results in the realisation of a vivid perception of the object of meditation.

Those who are in the four ashramas such as Brahmacharya, Garhastya, Vanaprasta are Sanyasa are qualified for Brahmopasana. The sutrakara ordains that only those that belong to the these varnas are qualified for Brahmopasana but for others they can think of the lord through praises and teachings gained from the sutras and ithihasas. The sutrakara has a number of sutras discussing upon the accessories and the qualifications for upasana and others. He says that widowers. are authorised for Brahmmopasana. But the sutrakara opines that those who have fallen from the vow of ascetisim are not qualified for this. On the authority of the infallible srutis and sutras, Ramanuja has expounded in the Laghu Siddhanta" in his Sri Bhashya that meditation upon Brahman alone is the means of attainment of Brahman. It may be seen from all this that one of the main theme of the sutra is Brahmopasana.

The concept of Purushartha

The supreme object of attainment is described in the

upanishads as the attainment of the supreme Brahman residing in the supreme abode. The Kata upanishath declares that a spiritual aspirant who has meditated upon Brahman attains the supreme abode of Visnu which is the end of this path. "सोध्वनः पारमाप्नेति तद्विष्णोः परमं पदम्". The Mundaka says "Paramam Samyam Upaithi". On the authority of the teaching of the upanishads the sutrakara has expounded the supreme object of life as the attainment of paramatman, after shedding all karmas other than those that have commenced to yield the results. According to the sutrakara the attainment of Moksha is only after the fall of the ultimate body. He has described that the upasaka would proceed through the path of fire or Archiradi, and would unite with the Supreme Paramatman. In the fourth chapter of the sutras, the process of journey through the archiradhi path is described. The question whether the Mukta or the released soul attains the Karyabrahman or the supreme brahman is discussed in the "Karyadhikarana" and it is determined that the liberated would attain supreme Brahman alone, on the basis of the Upanishadic text "Paramjyothirupasampadya Swena Rupena Abhinishpadyate"

The mukta or the liberated one manifests in his own nature having approached the highest object of attainment that is Supreme Brahman. The eight cardinal characteristics of the atman reveal at that time. He realises his true nature thus and enjoys the bliss of communion with the lord as inseparable from the Lord. The muktatman realises his nature of being an inseparable attribute of Paramatman and experiences the bliss of communion with him for all time to come. The sutrakara has examined the essential nature of the muktaman and arrives at the conclusion that

the atman will realise his sole nature of "Jnanam" or intelligence along with the manifestation of eight auspicious attributes such as Apahatapapmatva and others. He coexists with Brahman for all time to come.

The muktaman attains equality of enjoyment of bliss only along with Supreme Brahman and he does not attain equality in all respect. He will be ever subservient to the lord even in that state and he is not capable of engaging himself in functions such as the creation of the universe and others. He abides according to the will of the Lord for ever. According to the sutrakara the liberated soul can be embodied or disembodied.

It is conclusively declared in the concluding sutra that a liberated soul never more returns to this world.

The sutrakara describes in the second and the third padas of the fourth chapter, the process of 'Niryana' or 'Uthkranthi' of the jivatman from the body and his journey through the path of archiradi to supreme Brahman on the authority of the Upanishadic statements.

Brahma sutras and other schools of Thought -

Thus the sutrakara has thoroughly examined all metaphysical doctrines of the vedanta school and expounded them in the body of the sutras. In addition to this he pronounces his judgement regarding the doctrines of other systems of philosophy after a close examination of those doctrines, as compared with the vedanta doctrine. The several schools that are examined are as follows, the Poorvamimasa, the Sankhya school, the Yoga, the Nyaya Vaiseshika, the Buddhist, the Jain, the doctrine of Pasupathi and the doctrine of Pancharatra. The second pada of the

second chapter is wholly devoted to this critical examination.

The docrine of Poorvamimasa giving primacy to Karma, declaring that the word cannot signify an existing object and stating that the knowledge of the atman subserves the performance of Karma - is not acceptable to Vedanta as it is opposed to the teaching of the Vedas.

The Vedanta school is against the 'Nireeswara Mimamsa' as it is non consistent. The understanding of the Vedanta is that the Poorva Mimamsa and the Uttara Mimamsa form one integral unity as the earlier part and the later part. The Poorva Mimamsa expounds the modes of worships of the lord and the 'Aradhya swaroopa or the essential nature of the lord who is to be worshipped is taught in the Uttara Mimamsa.

The Sankhya school is promulgated by Kapila and is 'Nireeswara Sankhya'. They do not admit Isvara, but declare that there are two entities viz., Pradhana and Purusha. The Pradhana or primordial matter itself evolves into the form of this world for the purposes of experience of the jivatman or emancipation of the jivatman. The Purushas or the jivatmans are infinite in number and they are of the form of mere consciousness and have no knowership or doership or enjoyership. They superimpose upon themselves the characteristics of matter and are imagining that they are sufferers. When they realise the true knowledge of the discrimination of matter from the atman they will be freed form that false superimposition and they will be in their own state. The sutrakara finds fault with this thought and says that the non-sentient matter cannot will and cannot evolve by itself into the form

of the world without being prompted by a chetana. In Ikshatyadhikarana the defects of the sankhya school are exposed. The purusha who is of the nature of mere consciousness cannot super impose on himself the characteristics of Prakruthi and imagine that he is suffering.

The Nyaya Vaiseshikas admit Isvara but do not assign a particular role to him. They say that the atoms combine with one another at the time of creation and according to the combination of the Dyanuka, Tryanuka and others the universe will be formed. This doctrine of atomism is not sound - says the sutrakara because the cause of the combination of atoms cannot be explained. It cannot be said, he says, that motion will be caused by some Adrusta to enable such combinations. The doctrine of Samavaya admitted by them is also questioned by sutrakara. The school of Nyaya Vaisheshika is not acceptable in the view of the sutrakara.

In Samudayadhikarana the view of the Buddhist's schools viz., Vaibhashikas and Southranthikas is examined and defects are pointed out in their view. According to them the atoms are of four kinds viz., Prithvi, Ap, Tejas and Vayu. Some have the qualities of colour, taste, touch and smell. By aggregation they produce earth and when the atoms having the qualities of Roopa, Rasa and Sparsha come together there will be the aggregation of water. In the same way Tejas and Vayu are produced and when these Bhuthas or elements combine together the bodies, sense organs and sense objects become originated. The stream of consciousness within the body appears as the atman. All these are having momentary existence.

This view is wholly unacceptable to the sutrakara. The

sutrakara points out that the formation of aggregations of the form of Prithvi and others in the first place and the aggregates of bodies and others from the elements is not possible, as all these things are declared 'Kshanika' or 'momentary'. According to the Buddhists' view everything is totally destroyed every moment and is produced newly. The aggregates cannot be formed says the sutrakara from Avidya of the form of knowing 'Asthira' as 'Sthira' or momentary things as firm and non-momentary. Such kind of understanding cannot be the cause of the aggregation of atoms. If everything perishes at the very moment and if there is no permanent entity what moves towards the combination when and how can they combine? The sutrakara has discarded this view as untenable.

In Upalabdhyadhikarana, theVijnana Veda of the yogacharas is examined and rejected. According to them there are not external objects at all but the knowledge alone exists. It is said that the ideas themselves take the form of external things and that there is neither the jnatha or the knower nor the jneya or the object of knowledge but only jnanam. There is only jnanam and that itself is appearing due to illusion as the object outside. The sutrakara declares that it is impossible to assume the non-existence of external objects as they are perceived positively. The very statement viz., knowledge and the object of knowledge affirms difference between them. Knowledge cannot arise in one without an object. It cannot be stated that the 'jnana vaichitrya' is caused by 'vasana vaichitrya' because the vasanas of the destroyed objects cannot reach the jnana which is not yet produced.

The sutrakara has examined the proposition of the Madhyamika who propounds universal voidness and

dismisses that as totally untenable. The madhyamika cannot furnish any proof for proving universal voidness.

In one section the sutrakara examines the view of the Jaina doctrine and declares that it is not reasonable. The Jaina school does not admit Isvara but admits jiva and Ajiva. This doctrine is not tenable says the sutrakara because a substance cannot exist in many ways such as sath and asath, Nitya and Anitya, Bhinna and Abhinna. Mutually contradictory characteristics cannot be in one entity. Their doctrine that each soul has the same size as the body in which it abides - is not also acceptable to the sutrakara.

In Pashupathyadhikarana, the sutrakara examines the doctrine of Pasupathi and rejects that as opposed to the teachings of the veda. The Pasupatha school holds Isvara as the instrumental cause only for this universe. Certain disciplines that are taught in this Agama such as Mudrika shatka Dharana, Kapala Patra Bhojana, Shava Bhasma snana and others are opposed to the teachings of the veda and so their view is non-vedic and is not valid.

The concluding adhikaranam of the pada deals with the validity of the Panchratra agama. The first two sutras form the prima facie view that the pancharatra agama is not authoritative on account of a statement about the origination of the jivatman and also the origination of mind from Pradyumna. According to Ramanuja the next two sutras are siddhanta sutras and affirm that Sankarashana, Pradyumna and others are manifestation of Brahman and the passages referred to do not deal with the origination of the jivatman or the mind but they deal only with the avataras of Brahman as Sankarshana and others. It is the view of Ramanuja that the sutrakara declares here what is

authoritative after discarding the schools that are not to be entertained.

From this brief survey of the contents of the Vedantasutras, we can understand that the sutras are a well knit and comprehensive work expounding all the essentials of vedanta philosophy.

I am happy to present this volume of Vedanta Deepa comprising of the commentary of Bhagavad Ramanujacharya for the first two chapters along with an English translation. This is an attempt to make available the original text of the commentary along with its English translation in one place. It is proposed to bring about the commentary upon the remaining two chapters in a subsequent volume in course of time.

Sri G.S. Ananthakrishna has sponsored this publication and Sri Jayaraj, Sri H. R. Parthasarathi and Dr. Vasudev have lent their financial support. Sri G. N. Ramaprasad has assisted me in preparing press copy. Sri Krishna Mohan has done all typing work with devotion. Sri Rama Printers have executed the printing work nicely. I am grateful to all these and pray that the blessings of the Lord Srinivasa may be showered on them in plenty.

This work is offered devoutly at the feet of Lord Srinivasa. I hope and trust that this work will warmly received by all सहृदयs

Bangalore
24-2-2005

इति सज्जनविधेयः
N. S. Anantharangacharya

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VEDANTA DEEPA

॥श्रीः॥

॥श्रियः कान्ताय नमः॥ ॥श्रीमते रामानुजाय नमः॥

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॥ वेदान्तदीपः ॥

श्रियः कान्तोऽनन्तो वरगुणगणैकास्पदवपुः
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मनस्तत्पादाब्जे परिचरणसक्तं भवतु मे ॥

May my mind be solely devoted to the loving service to the "Lotus Feet" of that primeval Purusha, who is the Lord of Sri Mahalakshmi, who is infinite and so, not limited by time, space and object, who is the one abode of all auspicious qualities, who is devoid of all that is defiling, who is adorning the supreme abode of "Vaikunta", who is beyond a full-grasp by speech and mind, but who is realised (visualised) by those devotees who have surrendered unto Him.

प्रणम्य शिरसाऽऽचार्यांस्तदादिष्टेन वर्त्मना ।
ब्रह्मसूत्रपदान्तस्स्थवेदान्तार्थः प्रकाश्यते ॥

Offering prostrations with my head, and offering salutations to the earlier preceptors - the significant meaning of the philosophy of the Upanishads, that is incorporated in the words of the "Brahmasutras", will be brought to light according to the path shown by the venerable former Acharyas.

अत्रेयमेव हि वेदविदां प्रक्रिया - अचिद्वस्तुनः स्वरूपतः स्वभावतश्चात्यन्तविलक्षणः तदात्मभूतः चेतनः प्रत्यगात्मा। तस्माद् बद्धात् मुक्तात् नित्याच्च निखिलहेयप्रत्यनीकतया, कल्याणगुणैकतानतया च, सर्वावस्थचिदचिद्व्यापकतया, धारकतया, नियन्तृतया, शेषितया चात्यन्तविलक्षणः परमात्मा। यथोक्तं भगवता -

"द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥
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यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥" इति ॥

This is verily the way laid down by knowers of the Veda for understanding the ultimate truths -

The Individual self who is a sentient principle, is totally distinct and different from the non-sentient matter, by his essential nature and his characteristics, and is the self of the non-sentient object. The Paramatman is totally distinct and different from the sentient jivatman, irrespective of his being bound or liberated or eternal, on account of the fact of His being opposed to all that is defiling, being the home of all auspicious qualities, pervading all sentient, and non-sentients in all states, being the supporter of all others, being the inner controller of all and being the one entity to be subserved by all.

The Lord himself has declared thus :- "These two 'purushas' are in this world known as the "kshara" and the "akshara". All living beings, who are bound here, are the "kshara". The imperishable one, who is liberated is called the "akshara". The supreme person who is other than these two - is declared as the Paramatman. He is the Supreme Lord, the imperishable one who upholds and maintains all having entered the three worlds (Gita 15 - 16 & 17). "As I am beyond the "kshara - purusha" and as I am superior even to the "liberated" soul, I am well-known as the Supreme Person or "Purushothama", in the srutis and smritis" (Gita 15 - 18)".

श्रुतिश्च - "प्रधानक्षेत्रज्ञपतिर्गुणेशः", "पतिं विश्वस्यात्मेश्वरम्", "अन्तर्बहिश्च तत्वर्सं व्याप्य नारायणः स्थितः" इत्यादिका ॥ कूटस्थः मुक्तस्वरूपम्; "ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्" इत्यादिव्यपदेशात्।

The scriptures also expound as follows :- "He is the Master of primordial matter and the individual self. He is the Lord of Gunas"." (Sve. Up. 6-16) "He is the Lord of this universe and the Lord of the individual selves". (Mahanarayana Up.-92) "Narayana has pervaded all these entities from within and without". (Mahanarayana Up.-94) "Kutasthah" (found in the passage quoted above) - means the nature of the liberated self as it is pointed out in the Gita as "those who constantly meditate upon the self, omnipresent, indestructible, indefinable, eternal and immovable (Gita 12-3).

सूत्रकारश्चैवमेव वदति - "नेतरोऽनुपपत्तेः", "भेदव्यपदेशात्", "अनुपपत्तेस्तु न शारीरः", "कर्मकर्तृव्य

पदेशाच्च'', ''शब्दविशेषात्'', ''संभोगप्राप्तिरिति चेन्न वैशेष्यात्'', ''न च स्मार्तमतद्धर्माभिलापाच्छारीरश्च'', ''उभयेऽपि हि भेदेनैनमधीयते'', ''विशेषणभेदव्यपदेशाभ्यां च नेतरौ'', ''मुक्तोपसृप्यव्यपदेशाच्च'', ''स्थित्यदनाभ्यां च'', ''इतरपरामर्शात् स इति चेन्नासंभवात्'', ''उत्तराच्चेत् आविर्भूतस्वरूपस्तु'', 'सुषुप्त्युत्क्रान्त्योर्भेदेन'', ''पत्यादिशब्देभ्य:'', ''अधिकं तु भेदनिर्देशात्'', ''अधिकोपदेशात्तु बादरायणस्येवं तद्दर्शनात्'', ''जगद्व्यापारवर्ज प्रकरणादसंनिहितत्वाच्च'', ''भोगमात्रसाम्यलिङ्गाच्च'' इत्यादिभि: ।

The Sutrakara also declares in the same way, in the following sutras :-

"It is not the jivatman on account of the incompatibility (Sutra 1.1.17)". "There is difference between the jivatman and Paramatman on account of the declaration of difference (Sutra 1.3.4)". "He is not the Jivatman on account of impossibility and incompatibility" (Sutra 1.2.3). "The word "Brahma" does not denote jivatman, as there is difference between the object of attainment and the attainer (Sutra 1.2.4)". "As there is particular reference to the jivatman by a different term (Sutra 1.2.5)". "If it is argued that the Paramatman also would be subjected to the experience of joy & sorrow, we say it is not so, because there is particular difference between these two (Sutra 1.2.8)". "The inner controller is not the primordial matter mentioned in the Sankhya Smriti, nor is the individual self, because the characteristics mentioned here, are not the characteristics of those two

(Sutra 1.2.20)". "For both the recensions Kanva and Madhyandina speak of Him as different" (V.S. 1-2-21)

"On account of the fact of the different characteristics and the declaration of difference between Paramatman and others, the person described as having the characteristics of "adrishyatva" & others, is different from primordial matter and the individual self (Sutra 1.2.23)".

"As it is declared that the one who is the abode of heaven and earth, is the object to be attained by the liberated, it is Supreme Brahman alone, and not the jivatman (Sutra 1.3.2). "On account of the fact of abiding and eating, the one who is the abode of heaven and earth, is not the jivatman (Sutra 1.3.6).

"If it is said that on account of the reference to the other one viz. jivatman, the "Daharakasha" is jivatman, we say it is not so, because the qualities mentioned there are impossible of being related to the jivátman (Sutra 1.3.17)".

"If it is said that from a subsequent passage, the characteristics of "apahatapapmatva" & others are related to the jivatman, we say it is not so, because the reference there pertains to one who has manifested his true nature and not to the bound-self (Sutra 1.3.18)".

"The Paramatman is different from the individual self, as it is taught that He is different from jivatman while speaking of deep-sleep & departure from the body (Sutra 1.3.43)."

"As the Paramatman who fondly embraces, is called by the terms Lord & others, the Paramatman is different from jivatman (Sutra 1.3.44)".

"Brahman is different and distinct from the jivatman,

because difference is declared between them (Sutra 2.1.22)"

"On account of the fact that there is the instruction that Paramatman who is different from the jivatman, is to be realised by the jivatman, the view point of Badarayana that the attainment of the highest object of life is only by meditation or knowledge, is valid, as this is seen in the srutis. (Sutra 3.4.8)".

"The liberated jivatman will attain the glory that is other than the function of creating the universe (creatorship) and others, because the Paramatman alone is related to it in that context and the liberated are not in that proximity (Sutra 4.4.17)"

"On account of the indication of the equality of enjoyment of bliss for the liberated with Brahman, the jivatman is not related to the creation of the universe & others (Sutra 4.4.21)".

All these sutras establish difference and distinction of Paramatman from the individual self and matter.

न चाविद्याकृतमुपाधिकृतं वा भेदमाश्रित्यैते निर्देशा :;

"इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च।", "तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति", "मुक्तोपसृप्यव्यपदेशाच्च", "उत्तराच्चेदाविर्भूतस्वरूपस्तु", "सम्पद्याविर्भावः स्वेनशब्दात्", "जगद्व्यापारवर्जं प्रकरणादसंनिहितत्वाच्च", "भोगमात्रसाम्यलिङ्गाच्च" इति सर्वाविद्योपाधिविनिर्मुक्त मधिकृत्यैव भेदोपपादनात् ।

श्रुतिस्मृतिसूत्रेषु सर्वत्र भेदे निर्दिष्टे चिदचिदीश्वरस्वरूपभेदः स्वाभाविको विवक्षित इति निश्चीयते ।

These declarations are not made resorting to difference caused by ignorance (or avidya) or some limiting adjunct. As it is declared by the Lord himself in the statement - "Those who imbibe this knowledge will attain characteristics similar to mine and will not be born again even at the time of creation; nor will they be afflicted at the time of "pralaya" (or dissolution of the universe) (Gita 14-2).

"The knower of Brahman will then shed both 'Punya and Papa' (virtue & sin) and becoming pure, untainted by any defect, will attain supreme equality with me (Mundaka 3.1.3)". "The abode of the heaven and earth is the Supreme Brahman, as it is declared that it is to be gained by the liberated (Sutra 1.3.2)".

"If it is argued that the (eight) characteristics are related to the jivatman alone, on account of the statement of Prajapati, we state that they are related to the jivatman, who has manifested his true nature (Sutra 1.3.18)".

"The essential nature of the liberated self, manifests only after the attainment of Para-Brahman, because thre is the term "svena" (or, by his own nature) - (Sutra 4.4.1)"

"The liberated self attains glory other than the function of creating the universe etc., because that is in the context of Paramatman and in that context, the liberated is not in the proximity (Sutra 4.4.17)

"There are signs that determine that similarity between jivatman and Paramatman is only in respect of experience of bliss (Sutra 4.4.21)".

Thus, there is declaration of difference between Paramatman and the jivatman, who is freed from all limiting adjuncts and ignorance. It is determined that the difference and distinction between the sentient, the non-sentient and the Iswara, in their essential nature, is natural (svabhavika) as difference between jivatman and Paramatman is declared everywhere in the scriptural statements (sruti), the secondary texts (smriti) and the sutras.

''सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत'', ''वाचाऽऽरम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्'', ''सदेव सोम्येदमग्रआसीदेकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेयेति । तत् तेजोऽसृजत'', ''सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ऐतदात्म्यमिदं सर्वं तत् सत्यम्। स आत्मा तत्त्वमसि श्वेतकेतो'', ''क्षेत्रज्ञं चापि मां विद्धि'', ''तदनन्यत्व मारम्भणशब्दादिभ्यः'', इति परस्य ब्रह्मणः कारणत्वम्, कृत्स्नस्य चिदचिदात्मकप्रपञ्चस्य कार्यत्वम्, कारणात् कार्यस्यानन्यत्वं चोच्यमानम् एवमेवोपपद्यते - सर्वावस्थस्य चिदचिद्वस्तुनः परमात्मशरीरत्वम्, परमात्मनश्चाऽऽत्मत्वम्, ''यः पृथिव्यां... यस्य पृथिवी शरीरम्, य आत्मनि तिष्ठन् यस्यात्मा शरीरम् ... य आत्मानमन्तरो यमयति'', ''यस्याव्यक्तं शरीरम्, यस्याक्षरं शरीरम् यस्य मृत्युः शरीरम्, एष सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः'', ''अन्तः प्रविष्टश्शास्ता जनानां सर्वात्मा'' इत्यादि श्रुत्यैवोपदिष्टमिति सूक्ष्मचिदचिद्वस्तुशरीरः परमात्मा कारणम्, स एव परमात्मा स्थूलचिदचिद्वस्तुशरीरः कार्यमिति, कारणावस्थायां कार्यावस्थायां च चिदचिद्वस्तुशरीरकतया

तत्प्रकारः परमात्मैव सर्वशब्दवाच्य इति परमात्मशब्देन सर्वशब्दसामानाधिकरण्यं मुख्यमेवोपपन्नतरम् । ''अनेन जीवेनात्मनाऽनुप्रविश्य नामरूपे व्याकरवाणि'', ''तत् सृष्ट्वा तदेवानुप्राविशत् तदनुप्रविश्य सच्च त्यच्चाभवत्'' इत्यादिश्रुतिरेवेममर्थमुपपादयति । सर्वमात्मतयाऽनुप्रविश्य तत्तच्छरीरत्वेन सर्वप्रकारतया स एव सर्वशब्दवाच्यो भवतीत्यर्थः। ''बहु स्याम्'' इति बहुभवनसङ्कल्पोऽपि नामरूपविभागानर्ह सूक्ष्मचिदचिद्वस्तु शरीरकतयैकधाऽवस्थितस्य विभक्तनामरूप चिदचिच्छरीरकतया बहुप्रकारताविषयः ॥ इति वेदवित्प्रक्रिया॥

"All this is verily Brahman, as they are born of it, as they are sustained and as they are withdrawn by That; thus, one should meditate upon it becoming calm (Chandogya 3.14.1)" "There is modification in respect of name & form but it is real only as mud (Chandogya 6.7.3);" "Prior to creation, Brahman called by the name "Sath", alone existed, one and non-second; that deliberated - "may I be born; may I become many" - that created tejas (Chandogya 6.2.1 & 3)" "All these are having 'Sath' alone as their cause, they live in 'sath', and they are withdrawn into the 'sath' (Chandogya 6-8-6)" "All this is having Him alone as its innerself. The fact of having Him as the innerself is true. He is the self. He is atman of your self (Chandogya 6.10.3)" "Know me as the innerself of the Kshetrajna also (Gita 13.2)"

"On account of the statements of the Upanishads that begin with 'arambhana' & others, it becomes established that the universe is non-different from Brahman (Sutra 2.1.15)".

From all these, the fact of Supreme Brahman being the cause of this universe, the fact of the entire universe comprising of the sentients and the non-sentients being the effect and the fact of non-difference between the cause and the effect that is asked, becomes compatible only in this line of interpretation. The fact that all entities - sentient and non-sentient - being the body of Paramatman and the fact of Paramatman being the internal self of all other than himself, has been taught by the sruti itself, as evidenced from the following statements :-

- "He, who resides in the earth, for whom earth is the body" (Br.Up. 3.7.3)
- "He, who resides in the atman, for whom the jivatman is the body, who controls the atman from within" (Br. Up. 3.7.22)
- "For whom the unmanifested is the body, for whom the immutable "Akshara" is the body, for whom the "Mrityu" is the body, He the internal self of all entities, is opposed to all that is defiling, He is the resplendent, divine Lord, who is the one Narayana" (Subala)
- "He, who has entered into all entities, who is the inner ordainer, who is the self of all" (Yajuraranyaka)

All these scriptural authorities teach that the Paramatman characterised by the sentient and non-sentient entities in the subtle state is the cause of the universe and that same Paramatman having the sentients and the non-sentients in the gross state as his body, is the effect. Thus, both in the casual state and the state of effect, Paramatman alone - who has the sentient and the non-sentient as his

body, and who has them as his characteristics - is connoted by all terms. Thus, the concommitant co-ordination between the term Paramatman and all other terms, is most compatible and is in the primary sense itself. This has been established by the sruti itself in the following statements :-

"May I differentiate names and forms by entering into this being, embodied with this jivatman", "Having created it, He entered into that, having entered, He became the sentient and non-sentient" (Tai. Up)

The meaning of the statement is that He alone becomes the import of all terms, as He has all the entities as his "prakara" (or attributes) by virtue of having all of them as his body, as He entered into all those things as their innerself.

Even the deliberation for becoming many, as mentioned in the statement "May I become many", is also related to the evolution of manifoldness in the form of having the sentients and the non-sentients as his body, being differentiated into names and forms, from the earlier state of His having the subtle sentients and non-sentients that were not differentiated into names & forms. This is verily the understanding of the knowers of the scriptures.

ये पुनः निर्विशेषकूटस्थस्वप्रकाशनित्यचैतन्यमात्रं ब्रह्म ज्ञातव्यतयोक्तमिति वदन्ति - तेषाम्, "जन्माद्यस्य यतः", "शास्त्रयोनित्वात्", "तत्तु समन्वयात्", 'ईक्षतेर्नाशब्दम्" इत्यादेः - "जगद्व्यापारवर्जं प्रकरणादसंनिहितत्वाच्च", "भोगमात्र साम्यलिङ्गाच्च", "अनावृत्तिश्शब्दादनावृत्ति श्शब्दात्" इत्यन्तस्य सूत्रगणस्य ब्रह्मणो जगत्कारणत्वबहुभवन सङ्कल्परूपेक्षणाद्यनन्त विशेषप्रतिपादन परत्वात् सर्वं सूत्रजातम् ।

सूत्रकारोदाहृताः "यतो वा इमानि भूतानि जायन्ते", "तदैक्षत बहु स्यां प्रजायेयेति" इत्याद्याः सर्वश्रुतयश्च न संगच्छन्ते ।

The view of those thinkers who say that Brahman that is to be known is undifferentiated, unchanging, self-luminous, eternal consciousness alone, does not become compatible with the host of sutras such as -

- Brahman is that from which the creation & others of this universe occur (Sutra 1.1.2)
- The scriptures alone are the means of Right Knowledge (Sutra 1.1.3)
- but, that Brahman is to be known only from the scriptures is established, as it is the main purport of all vedantas (Sutra 1.1.4)
- Brahman which is the cause of this universe is not primordial matter which is not propounded by the Veda, because that Brahman deliberates (Sutra 1-1-5)
- The released soul attains all powers except the power of creation etc., on account of this subject matter is not mentioned in that connection (Sutra 4.4.17)
- and because of the indication of equality of the liberated soul with Paramatman, is only with respect to enjoyment of bliss (Sutra 4.4.21)
- there will be no return for the liberated to this world on account of the scriptural statement (Sutra 4.4.22)

These hosts of sutras declare that Brahman is the cause of this universe and that Brahman deliberated and

willed to become many and innumerable characteristics have been expounded by the sutras.

The sutrakara has quoted from the Upanishads, statements like 'from which all these beings are born (Taittiriya); that willed, may I become many, may I be born (Chandogya Upanishat); which do not agree with the view point of those thinkers.

अथोच्येत - "येनाश्रुतम् श्रुतम्" इत्येकविज्ञानेन सर्वविज्ञानं प्रतिज्ञाय, "यथा सोम्येकेन मृत्पिण्डेन" इत्येकमृत्पिण्डारब्ध घटशरावादीनां तन्मृत्पिंडादनन्यद्रव्यतया तज्ज्ञानेन तेषां ज्ञाततेव, ब्रह्मज्ञानेन तदारब्धस्य कृत्स्नस्य चिदचिदात्मकस्य जगतस्तस्मादनतिरिक्तवस्तुतया ज्ञातता सम्भवतीत्युपपाद्य, "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्" इतीदंशब्दवाच्यस्य चिदचिदात्मक प्रपञ्चस्य सृष्टेः प्राक् निखिलभेदप्रहाणेन सच्छब्दवाच्येनैकतापत्तिं घटशरावाद्युत्पत्तेः प्राक् उत्पादकमृत्पिण्डैकतापत्तिवत् अभिधाय, "तदैक्षत बहु स्याम्" इति तदेव सच्छब्दवाच्यं परं ब्रह्म चिदचिदात्मकप्रपञ्च रूपेणाऽऽत्मनो बहुभवनम् एकमृत्पिण्डस्य घटशरावादिरूपेण बहुभवनवत् सङ्कल्प्य आत्मानमेव तेजःप्रभृतिजगदाकारेणासृजतेति चाभिधाय, "ऐतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत् त्वमसि" इत्यभिधानात् ब्रह्मैकमेवाविद्याकृतेन पारमार्थिकेन वा उपाधिना संबद्धं देवादिरूपेण बहुभूतमिति वेदविद्भिरभ्युपगन्तव्यम् - इति ॥

It may be further argued like this -

The proposition that from the knowledge of one, everything becomes known, is introduced with the

statement - 'by hearing which, the unheard becomes heard' (Chandogya Upanishat) - and the illustration viz., 'as by knowing a lump of mud, the hosts of pots and pails that are made of that lump of mud, become known, as the material is not different from that of mud' - it is to be known that in the same way, by knowing Brahman, the entire universe consisting of all sentients and non-sentients that are born of it, would become known, as they are not of a different stuff from Brahman. This has been declared by the sruti in the statement - ' O' Good looking one, all this was prior to creation only 'sath', one and non-second. The term 'Idam' declares the fact of this universe of sentients and non-sentients being one with that, called by the name 'sath', prior to creation, being divested of all kinds of differences. This is just like the fact of pots and pails being one with the lump of mud, prior to their origination.

'That existent principle willed, May I become many' - thus, that Brahman, which is called as 'sath', willed to become many of the form of the universe of sentients and non-sentients, just like the lump of mud became many of the form of pots and pails. The sruti mentions that the 'sath' created itself in the form of the universe consisting of fire & others. It declares 'all this is verily that "sath" itself; that alone is real that is the atman; that thou art.' (Chandogya Upanishat). As it is said like this, it is to be admitted that the one and non-second Brahman alone assumed the form of gods and others, being associated with the 'unreal' (avidya) or the real limiting adjunct.

तदयुक्तम्, ''ज्ञाज्ञौ द्वावजावीशनीशौ'', ''नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्'' इत्यादिश्रुतिभिः जीवानामजत्वनित्यत्वबहुत्ववचनात् । यदि घटशरावादेरुत्पत्तेः

प्रागेकीभूतस्य मृद्द्रव्यस्योत्तर कालभाविबहुत्ववत् सृष्टेः प्रागेकीभूतस्यैव ब्रह्मणः सृष्ट्युत्तरकालीनं नानाविधजीवरूपेण बहुत्वमुच्येत - तदा जीवानामजत्वनित्यत्वबहुत्वादि विरुध्येत ।

If it is argued as above, we say it is not reasonable for the following reasons:-

The scriptural statements such as -

'Of the two unborn, one is omniscient and the master of all and the other is ignorant and never the master' (Sweta 1.9);

'The one eternal sentient principle that accomplishes the desires of the many eternal sentients. (Kata 5.13) and a host of others, declare that the jivatmans are unborn, eternal and many. If it is argued that the one Brahman which was alone prior to creation, became multiplied after creation into different kinds of jivatmans just like the one lump of mud became later in the state of effect, pots and pails innumerable, it would contradict the fact of the jivatmans' unborn nature, the jivatman's plurality and eternity, which have been affirmed by the scriptures.

सूत्रविरोधश्च - ''इतरव्यपदेशात् हिताकरणादि दोषप्रसक्तिः'' इति ब्रह्मैव देवमनुष्यादिजीवरूपेण बहुभूतं चेदात्मनो हिताकरणादिदोषप्रसक्तिरित्युक्त्वा, ''अधिकं तु भेदनिर्देशात्'' इति जीवाद् ब्रह्मणोऽर्थान्तरत्वमुक्तम् । तथा च ''वैषम्यनैर्घृण्ये न सापेक्षत्वात्'' इति देवादिविषमसृष्टि प्रयुक्तपक्षपातनैर्घृण्ये, ''जीवानां पूर्वकर्मापेक्षत्वाद्विषमसृष्टेः'' इति परिहृते । तथा, ''न कर्माविभागादिति चेन्नानादित्वादुपपद्यते चाप्युपलभ्यते च'' इति, ''सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्'' इति सृष्टेः प्राक्

अविभागवचनात् सृष्टेः प्राक् जीवानामभावात् तत् कर्म न संभवतीति परिचोद्य, जीवानां तत्कर्मप्रवाहाणां चानादित्वादिति परिहृतम् ।

"नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः" इत्यात्मन उत्पत्त्यभावश्चोक्तो नित्यत्वं च । स्वाभ्युपगमविरोधश्च; आमोक्षाज्जीवभेदस्यानादित्वं सर्वैरेव हि वेदान्तिभिरभ्युपगम्यते ।

This is against the spirit of the sutras also.

'If it is said that the jivatman who is different from Brahman, is the cause of this universe, we say it is not so, because he would not have created the universe like this, which is not beneficial to him' (Sutra 2.1.21). If Brahman were the jiva itself, he would not have failed to make the universe beneficial to him. The difference between Brahman and the jivatman is declared by the sutrakara in Sutra 2.1.22, where it is mentioned 'Brahman alone is the creator and He is different from the Jivatman'. Further it is declared by the sutrakara that 'there is no fact of partiality or cruelty on account of its taking into consideration the 'karma' done by the jivas, while creating the universe' (Sutra 2.2.34). While creating, Paramatman takes into account the merit and demerit of the individual self and as He is depending upon the respective karmas of the jivas, the Paramatman is free from the defects of partiality and cruelty. "If it is argued that there is no karma at all, as the oneness of 'sath' is declared, we say that on account of beginninglessness of the jivatman, karma also is beginningless." (Sutra 2.2.35)

Raising the question that the jivatmans and their respective karmas did not exist prior to creation, as it is

declared that in the beginning, before creation 'sath' alone existed, the sutrakara answers the objection by the statement that the jivatmans as well as their respective streams of karma are beginningless and the sutrakara declares that there is no origination for the jivatmans and they are eternal as declared by the srutis.

Therefore, the jivatmans' eternity and non-origination have been determined. To say that the jivatmans were born etc., is against your accepted doctrine also. All schools of philosophy and all vedantins admit the beginninglessness of the jivatman, and difference amongst them, till the time of liberation.

अतः श्रुतिविरोधात् सूत्रविरोधात् स्वाभ्युपगमविरोधाच्च सृष्टेः प्रागेकत्वावधारणं नामरूपविभागाभावाभिप्रायम्, नामरूपविभागानर्हसूक्ष्मचिदचिद्वस्तुभेदसहं चेति सर्वैरभ्युपगम्यते ।

इयांस्तु विशेषः - अविद्यापरिकल्पनेऽपि उपाधि परिकल्पनेऽपि ब्रह्मव्यतिरिक्तस्याविद्यासम्बन्धिनश्चोपाधिसंबन्धिनश्च चेतनस्याभावात् अविद्योपाधिसम्बन्धौ तत्कृताश्च दोषा ब्रह्मण एव भवेयुरिति ॥

Therefore the assertion of the one and non-second entity, existing prior to creation, is to be understood as the state of one without the differentiation of names and forms as otherwise, it would contradict the scriptures, the sutras, and also your own accepted doctrines. All philosophers agree that it was qualified by the potency of differentiation of the subtle sentient and non-sentient entities. The difference is only this much - while imagining nescience or imagining a limiting adjunct, the relationship with avidya

or relationship with the limiting adjunct, would happen to Brahman alone, as there is the absence of any other sentient principle other than Brahman. So, all defects caused by the avidya or upadhi will happen to Brahman alone.

सन्मात्रब्रह्मवादेऽपि प्राक्सृष्टेः सन्मात्रं ब्रह्मैकमेव सृष्ट्युत्तरकालं भोक्तृभोग्यनियन्तृरूपेण त्रिधाभूतं चेत् घटशरावमणिकवत्, जीवेश्वरयोरुत्पत्तिमत्त्वमनित्यत्वञ्च स्यात् । अथैकत्वापत्तिवेलायामपि भोक्तृभोग्यनियन्तृशक्तित्रयमवस्थितमिति चेत्, किमिदं शक्तित्रयशब्दवाच्यमिति विवेचनीयम् । यदि सन्मात्रस्यैव भोक्तृभोग्यनियन्तृरूपेण परिणामसामर्थ्यं शक्तित्रयशब्दवाच्यम् – एवं तर्हि मृत्पिण्डस्य घटशरावादिपरिणामसमर्थस्य तदुत्पादकत्वमिव ब्रह्मण ईश्वरादीनामुत्पादकत्वमिति तेषामनित्यत्वमेव । अथेश्वरादीनां सूक्ष्मरूपेणावस्थितिरेव शक्तिरित्युच्यते, तर्हि तदतिरिक्तस्य सन्मात्रस्य ब्रह्मणः प्रमाणाभावात्, बहुत्वादेकत्वावधारणाभावात् तदभ्युपगमे च तदुत्पाद्यतयेश्वरादीनामनित्यत्वप्रसङ्गाच्च त्रयाणां नामरूपविभागार्हं सूक्ष्मदशापत्तिरेव प्राक्सृष्टेरेकत्वावधारणावसेयेति वक्तव्यम् । न तदा तेषां ब्रह्मात्मकत्वावधारणं विरुध्येत । अतः सर्वावस्थावस्थितस्य चिदचिद्वस्तुनः ब्रह्मशरीरत्वश्रुतेः सर्वदा सर्वशब्दैर्ब्रह्मैव तत्तच्छरीरकतया तत्तद्विशिष्टमेवाभिधीयते इति स्थूलचिदचिद्वस्तुविशिष्टं ब्रह्मैव कार्यभूतं जगत्, नामरूपविभागानर्हसूक्ष्मचिदचिद्वस्तुविशिष्टंब्रह्म कारणमिति तदेव मृत्पिण्डस्थानीयम्, 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्' इत्युच्यते, तदेव विभक्तनामरूपचिदचिद्वस्तुविशिष्टं ब्रह्म कार्यमिति सर्वं समञ्जसम्।

Even in the doctrine that 'sath' alone is the Brahman, there are incompatibilities. Prior to creation if Brahman alone - which is mere 'sath' or existence - existed, and it is argued that after the time of creation, that 'sath' alone exists in the form of enjoyer, the object of enjoyment and the ruler over all i.e. the Iswara, then the origination of jiva and Iswara, and the consequent non-eternality of those entities, would inevitably ensue just as in the case of pots, pans and others. If this triple distinction of enjoyership, object of enjoyment and controlling power (Bhoktru, Bhogya and Niyantratva - Shakti - trayam) continues even in the state of oneness, it should be explained what is signified by the term shakti-traya. If it is said that this is the ability of transforming in the form of the enjoyer, the object of enjoyment and the controller of all, as related to that, the one entity of the form of mere existence, then just like a lump of mud, which is capable of transforming itself in the form of pots and pans; then the triple entities of Iswara and others will be produced from Brahman which is only resulting in their non-eternity. If on the other hand, it is said that Iswara and others will be existing even in the state of oneness in the subtle form alone and that is 'potency' or shakti, then there will be no proof to establish Brahman which is 'sanmatra' apart and different from the triple potency. If on the other hand it is accepted as existing in the form of 'sath' alone, it results in the non-eternity of Iswara and others.

So, it results in this conclusion that it should be said that prior to the state of creation, the assertion that they exist as one, is in a subtle state which has not been differentiated into names and forms. Only under this premise, there will be no contradiction to the assertion of

oneness of all those entities, as they would have Brahman as their inner-self. Therefore, as it is known from the scriptures that all entities, sentients and non-sentients, in all states are the body of Brahman, Brahman alone by virtue of its being the self of all entities, and all entities being the body of Brahman, all terms signify Brahman alone as characterised by those various entities. So Brahman alone characterised by all entities - sentient and non-sentient - is signified as it is in the state of effect. Brahman which is characterised by the subtle sentient and non-sentient entities prior to the differentiation of names and forms, is the cause and that alone stands in the place of mud, which is the cause of pots and pans, which is described as 'sath' alone existed prior to creation, the one and non-second. The same Brahman characterised by differentiation of names and forms, is the effect. Only when it is explained like this, everything becomes compatible.

श्रुतिन्यायविरोधस्तु तेषां भाष्ये प्रपञ्चित इति नेह प्रतन्यते।

भाष्योदितोऽधिकरणार्थः ससूत्रविवरणः सुखग्रहणाय संक्षेपेणोपन्यस्यते ।

Here, we are not elaborating how, for others, there is a contradiction of the srutis and logic as they have been elaborately discussed and refuted in the 'Bhashya'. We will briefly state the meanings of the several sections along with the explanation of the sutras for easy understanding by the readers.

शारीरकाध्यायपादार्थसंग्रहः

तत्र प्रथमे पादे प्रधानपुरुषावेव जगत्कारणतया वेदान्ताः

प्रतिपादयन्तीत्याशङ्क्य सर्वज्ञं सत्यसङ्कल्प निरवद्यं समस्तकल्याणगुणाकरं ब्रह्मैव जगत्कारणतया प्रतिपाद यन्तीत्युक्तम्। द्वितीयतृतीयचतुर्थपादेषु कानिचित् वेदान्तवाक्यानि प्रधानादिप्रतिपादनपराणीति तन्मुखेन सर्वाक्षेपमाशङ्क्य तान्यपि ब्रह्मपराणीत्युक्तम् । तत्रास्पष्टजीवादिलिङ्गकानि वाक्यानि द्वितीये निरूपितानि; स्पष्टलिङ्गकानि तृतीये; चतुर्थे तु प्रधानादिप्रतिपादन तच्छायानुसारिणीति विशेषः। अतः प्रथमेऽध्याये सर्वं वेदान्तवाक्यजातं सार्वज्ञ्यसत्यसङ्कल्पत्वादियुक्तं ब्रह्मैव जगत्कारणतया प्रतिपादयतीति स्थापितम् ।

द्वितीयेऽध्याये तस्यार्थस्य दुर्धर्षणत्वप्रतिपादनेन द्रढिमोच्यते। तत्र प्रथमे पादे सांख्यादिस्मृतिविरोधात् न्यायविरोधाच्च प्रसक्तो दोषः परिहृतः। द्वितीये तु साङ्ख्यादिवेदबाह्यपक्षप्रतिक्षेपमुखेन तस्यैवादरणीयता स्थिरीकृता । तृतीयचतुर्थयोर्वेदान्त वाक्यानामन्योन्य विप्रतिषेधादिदोषगन्धाभावख्यापनाय वियदादीनां ब्रह्मकार्यताप्रकरो विशोध्यते । तत्र तृतीये पादे चिदचित्प्रपञ्चस्य ब्रह्मकार्यत्वे सत्यपि अचिदंशस्य स्वरूपान्यथाभावेन कार्यत्वम् ; चिदंशस्य स्वभावान्यथाभावेन ज्ञानसङ्कोचविकासरूपेणकार्यतोदिता। चतुर्थे तु जीवोपकरणा नामिन्द्रियादीनामुत्पत्तिप्रकारः इति प्रथमेनाध्यायद्वयेन मुमुक्षुभिरुपास्यं निरस्तनिखिलदोषगन्धम् अनवधिकातिशया संख्येय कल्याणगुणगणं निखिलजगदेककारणं ब्रह्मेति प्रतिपादितम् ।

उत्तरेण द्वयेन ब्रह्मोपासनप्रकारः तत्फलभूतमोक्षस्वरूपञ्च चिन्त्यते।

तत्र तृतीयस्य प्रथमे पादे ब्रह्मोपासिसिषोत्पतये जीवस्य संसरतो दोषाः कीर्तिताः। द्वितीये च उपासिसिषोत्पत्तय एव ब्रह्मणो निरस्तनिखिलदोषताकल्याणगुणाकरतारूपोभयलिङ्गता प्रतिपाद्यते। तृतीये तु ब्रह्मोपासनैकत्वनानात्व विचारपूर्वकमुपासनेषूपसंहार्यानुपसंहार्यगुणविशेषाः प्रपञ्चिताः। चतुर्थे तूपासनस्य वर्णाश्रमधर्मेतिकर्तव्यताकत्वमुक्तम् ।

चतुर्थेऽध्याये ब्रह्मोपासनफलचिन्ता क्रियते । तत्र प्रथमे पादे ब्रह्मोपासनफलं वक्तुमुपासनस्वरूपपूर्वकोपासनानुष्ठानप्रकारो विद्यामाहात्म्यश्चोच्यते। द्वितीये तु ब्रह्मोपासीनानां ब्रह्मप्राप्तिगत्युपक्रमप्रकारः चिन्तितः। तृतीये तु अर्चिरादिगतिस्वरूपम्, अर्चिरादिनैव ब्रह्मप्राप्तिरिति च प्रतिपाद्यते। चतुर्थे तु मुक्तस्य ब्रह्मानुभवप्रकारश्चिन्त्यते ।

In the first pada (or quarter) of the First Chapter, against raising the prima facie view that primordial matter or jivatman alone is expounded by the Upanishads as the cause of this universe, it is established that the Upanishads expound that Brahman alone - that is omniscient, that has true resolve, that is without any defilement, that which is the home of all auspicious qualities - is the cause of this universe.

In the second, third & fourth quarters, raising objections that some upanishadic statements are devoted to the exposition of primordial matter & others, as the cause of this universe, those statements of the Upanishads

are established as expounding Brahman alone as the cause of this universe. Here, it may be noted that upanishadic statements that signify jivatman & others indistinctly, are examined in the second quarter. Those statements that signify jivatman & others, are clearly discussed in the third quarter, and in the fourth quarter, the upanishadic statments that are appearing as expounding in the guise of primordial matter, are discussed. So, in the First Chapter, it is established that all hosts of upanishadic statements describe Brahman alone, characterised by omniscience, true will & others, as the cause of this universe.

In the Second Chapter, the same truth is firmly established by expounding the unassailability of the conclusion drawn in the First Chapter. Therein, in the first quarter, the defect that was pointed out on account of the contradiction of the thought propounded in the smrithis of the Sankhya School & others, the contradiction that was pointed out by reasoning, is eliminated. In the Second quarter, by repudiating the schools of Sankhya & others that are not acceptable to the Veda, the fact of disregarding such schools is firmly established. In the third & fourth quarters of the Second Chapter, the process of the creation of ether & others from Brahman is examined and confirmed for proclaiming the absence of any defect whatsoever of the form of mutual contradiction and others, among the upanishadic statement. In the third quarter of the Second Chapter, the change in the essential nature (svarupa anyatha bhava) in respect of non-sentient matter and change in the svabhava of the form of diminution or expansion of the attributive consciousness in respect of the sentients, is expounded though the world of sentients and non-sentients happens to be the effect of Brahman.

In the Fourth quarter, the process of creation of sense organs and others, that are instruments for the jivatmas is described. Thus, it is expounded that Brahman, that is divested of even the scent of any defect, which is characterised by hosts of auspicious qualities unsurpassed in glory, that is the one cause of all this universe, is the object of meditation for all aspirants after liberation. In the next two chapters, the mode of Brahmopasana and the nature of liberation, the fruit of such meditation upon Brahman, are enquired into. In the first quarter of the Third Chapter, the defects of the jivatman that is migrating from birth to birth, are discussed for causing the origination of desire for meditation upon Brahman. In the second quarter, for that very purpose of origination of desire for meditation upon Brahman, the two marks of Brahman viz. being opposed to all that is defiling and being characterised by all auspicious qualities, are expounded. In the third quarter, the particular characteristics of Brahman that are to be combined or no to be combined in different types of meditations are detailed through an enquiry into the difference or non-difference of several forms of meditation on Brahman. In the fourth quarter, it is said that the performance of duties of one's station in life (varna and ashrama) is an accessory to upasana or meditation. In the Fourth Chapter, an enquiry is made into the fruit of meditation upon Brahman. Therein, in the first quarter, the mode of practising upasana, is mentioned through the exposition of the nature of meditation along with the glory of meditation for describing the fruit of meditation upon Brahman. In the second quarter, the commencement of the passage for attainment of Brahman, in respect of those

meditating upon Brahman is enquired into. In the third quarter, the very nature of going through the path of "archiradi" is expounded and it is said that attainment of Brahman is possible only through the path of "archiradi". In the fourth quarter, the mode of experience of Brahman by the liberated is discussed.

अतो मुमुक्षुभिर्ज्ञातव्यं निरस्तनिखिलदोषगन्धमनवधिकातिशयासंख्येयकल्याणगुणाकरं निखिल जगदेककारणं परं ब्रह्म, तज्ज्ञानश्च मोक्षसाधनमसकृदावृत्तस्मृतिसंतानरूपमुपासनात्मकम्, उपासन फलश्चार्चिरादिना ब्रह्म संपद्य स्वस्वरूपभूत ज्ञानादिगुणाविर्भावपूर्वक-अनन्तमहाविभूत्यनवधिकातिशयानन्दब्रह्मानुभवोऽपुनरावृत्तिरूप इति शारीरकशास्त्रेणोक्तं भवति ॥

Therefore, what is to be realised by an aspirant after liberation, is expounded by this "Saririka-Shastra" and this is threefold knowledge of the form of viz. 1. the supreme Brahman which is the one cause of this universe, which is an abode of all auspicious, innumerable qualities that are unsurpassed in glory,, without even a taint of any defect whatsoever; 2. the knowledge of that Brahman of the form of meditation of the form of continuous loving remembrance, which is the means of liberation and 3. the fruit of such upasanas, the experience of Brahman, which is of the form of infinite bliss and of the form of glory of unsurpassed, infinite vibhutis of the Lord, through the manifestation of one's own essential nature, comprising of knowledge and other attributes after contacting Supreme Brahman going through the path of "archiradi".

जिज्ञासाधिकरणम्

अथातो ब्रह्मजिज्ञासा (1-1-1)

ब्रह्ममीमांसा विषयः । सा किमारम्भणीया, उतनारम्भणीयेति संशयः । तदर्थं परीक्ष्यते-वेदान्ताः किं ब्रह्मणि प्रमाणम्, उत नेति । तदर्थं परीक्ष्यते, परिनिष्पन्नेऽर्थे शब्दस्य बोधनसामर्थ्यावधारणं संभवति, नेति । न संभवतीति पूर्वः पक्षः । संभवतीति राद्धान्तः । यदा न संभवति, तदा परिनिष्पन्नेऽर्थे शब्दस्य बोधनसामर्थ्याभावात् सिद्धरूपे ब्रह्मणि न वेदान्ताः प्रमाणमिति तद्विचाराकारा ब्रह्ममीमांसा नारम्भणीया । यदा संभवति तदा सिद्धेऽप्यर्थे शब्दस्य बोधनसामर्थ्यसंभवात् वेदान्ताः ब्रह्मणि प्रमाणमिति सा चारम्भणीया स्यात् ।

अत्र पूर्वपक्षवादी मन्यते - वृद्धव्यवहारादन्यत्र व्युत्पत्त्यसम्भवात् व्यवहारस्य च कार्यबुद्धिपूर्वकत्वेन कार्य एवार्थे शब्दशक्त्यवधारणात् परिनिष्पन्नेऽर्थे ब्रह्मणि न वेदान्ताः प्रमाणमिति तद्विचाररूपा ब्रह्ममीमांसा नारम्भणीयेति ।

सिद्धान्तस्तु - बालानां मातापितृप्रभृतिभिः अम्बातातमातुल शिशुपशुपक्षिमृगादिषु अङ्गुल्या निर्दिश्य तत्तदभिधायिनः शब्दान् प्रयुञ्जानैः क्रमेण बहुशः शिक्षितानां तत्तच्छब्दश्रवणसमनन्तरं स्वात्मनामेव तदर्थबुद्ध्युत्पत्तिदर्शनात्, शब्दार्थयोः संबन्धान्तरादर्शनात्, संकेतयितृपुरुषाज्ञानाच्च बोध्यबोधकभाव एव शब्दार्थयोः सम्बन्ध इति निश्चिन्वानानां परिनिष्पन्नेऽर्थे शब्दस्य बोधकत्वावधारणं सम्भवतीति ब्रह्मणि वेदान्तवाक्यानां प्रामाण्यात् तदर्थविचाराकारा ब्रह्ममीमांसा आरम्भणीयेति ॥

सूत्रार्थस्तु - अथ इति आनन्तर्ये । अतः इति च वृत्तस्य हेतुभावे । ब्रह्मणो जिज्ञासा ब्रह्मजिज्ञासा; ज्ञातुमिच्छा जिज्ञासा । इच्छायाः इष्यमाणप्रधानत्वादिष्यमाणं ज्ञानमिहाभिप्रेतम् । पूर्ववृत्तादल्पास्थिर फलकेवलकर्माधिगमादनन्तरं तत एव हेतोरनन्तस्थिरफल ब्रह्माधिगमः कर्तव्य इति ॥१॥

(After an enquiry into "Karma"), on account of that reason only, one should make an enquiry into Brahman. (1-1-1)

The subject matter of this section is "Enquiry into Brahman". The doubt is whether such an enquiry should be made or not. For that purpose, it is examined here, whether the Upanishads are authorities to expound Brahman or not. For that purpose, it is examined whether the word (or shabda) has the power to signify existing objects or not. The prima facie view is that the words have no power to signify Brahman. The sidhanta or established conclusion is that words have power to signify existing objects, then the Upanishads are not authorities to establish Brahman, that is ever existing, and in that case the enquiry into Brahman, which is of the form of examination of the upanishadic statements, need not be undertaken. If, on the other hand, the word has the power to signify existing objects, then on account of the possibility of the word signifying existing objects, the Upanishads become authorities to Brahman and then an enquiry into Brahman may be undertaken. Here, the "poorvapakshin" opines like this :-

As it is impossible to ascertain the power of words to denote things in anyway other than the speech and action

of experienced people (elders), and as it is observed that such action and speech have necessarily reference to things to be done, it is ascertained that the word has power to denote objects only with reference to action. So, the Upanishads are not authoritative means to signify Brahman which is already accomplished. So, an enquiry into Brahman, which is of the form of examining the upanishadic statements cannot be undertaken.

The conclusion to be drawn against this view, is as follows :-

An enquiry into Brahman should be undertaken, which is of the form of examining the meanings of the upanishadic statements, as they are authoritative as regards Brahman; because, it becomes decided that the word has the power to signify existing objects also on account of the fact of the ascertainment of the relation between the word and its meaning through the relationship of the "bodhya" and the "bodhaka". This is ascertained as no other relationship is noticed between the word and its meanings, and as it is not known who conceived the relationship of the word and the meanings.

This becomes possible as we see that, when children are trained intensively by parents regarding the relationship of words and their meanings and when the mother, father & others of the children point out with their finger towards the objects such as mother, father, maternal uncle, child, cow, bird and beasts, and utter the words related to them, it becomes possible that they gain the knowledge of the meaning of those words, the moment they hear them afterwards.

The meaning of the sutra is as follows :-

The word "Atha" signifies the sense of afterwards. It signifies immediate sequence. The word "Ata" (अतः) or therefore, points out what has taken place already (i.e. the study of "Karma-Kanda" of the vedas). The enquiry into Brahman is the meaning of Brahma - jignasa. "Jignasa" means the desire to know. Here, the desired object is of prime nature and greater than mere desire. Here, the knowledge of the object of desire is meant. The meaning of the sutra may be summarised thus :-

After knowing the fruit of karma as little and non-permanent through an enquiry into the "Poorvamimamsa", for that very reason, one should undertake an enquiry into the knowledge of Brahman which leads to infinite and everlasting fruit.

जन्माद्यधिकरणम्

जन्माद्यस्य यतः (1-1-2)

तैत्तिरीयके, "यतो वा इमनि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म" इति एतद्वाक्यं विषयः । किमेतत् जिज्ञास्यतया प्रतिज्ञातं ब्रह्म जगज्जन्मादिकारणतया लक्षणतः प्रतिपादयितुं शक्नोति, न वेति संशयः ।

न शक्नोतीति पूर्वः पक्षः । कुतः ? जगज्जन्मादीनामुपलक्षणतया विशेषणतया वा ब्रह्मलक्षणत्वासंभवात् । उपलक्षणत्वे ह्युपलक्ष्यस्याऽऽकारान्तरयोगोऽपेक्षितः ? न चेह तदस्ति । अतः उपलक्षणत्वं न संभवति । विशेषणत्वेऽप्यनेकविशेषणविशिष्टतया अपूर्वस्यैकस्य प्रतिपादकत्वं न संभवति ।

विशेषणानां व्यावर्तकत्वेन विशेषणबाहुल्ये ब्रह्मबहुत्वप्रसक्तेः ।

राद्धान्तस्तु - एकस्मिन् अविरुद्धानां विशेषणानाम् अनेकत्वेऽपि श्यामत्वयुवत्वादिविशिष्टदेवदत्तवत् जगज्जन्मादिविशिष्टं ब्रह्मैकमेव विशेष्यं भवति । उपलक्षणत्वे जन्मादिभिरुपलक्ष्यस्य ब्रह्मशब्दावगतबृहत्त्वाद्याकाराश्च सन्तीति जगज्जन्मादिकारणं ब्रह्मेति लक्षणतः प्रतिपादयितुं शक्नोति-इति।

सूत्रार्थः - अस्य विविधविचित्र भोक्तृभोग्यपूर्णस्य जगतो यतो जन्मादि तद् ब्रह्मेति प्रतिपादयितुं शक्नोत्येतद्वाक्यमिति ॥२॥

(Brahman is that) from which the origination and others of this world happen. (1-1-2)

In the Taittiriya Upanishad, there is a scriptural statement as follows :-

"That from which all these beings are born, that by which all these beings when born live and that into which all these beings enter after death - that is Brahman. Know that Brahman" (Taittiriya 3-1)

This scriptural statement is the subject matter of discussion in this section. The doubt is like this :-

Is this scriptural statement capable of defining Brahman, which was declared to be an object of enquiry, as the cause of the origination & others of this world or not ?

The prima facie view is that the statement cannot define Brahman thus. Why ? Because the fact of being the cause of the origination and others of this world cannot be the definition of Brahman either by indication or characterisation. If it is to be taken as an indication, then

there is the necessity of knowing previously a different aspect of object to be defined. Here, we do not know any other aspect of the object to be defined thus by indication. Therefore, the fact of this scriptural statement being an indication does not happen. Even in case of taking these as attributes, as these happen to be plurality of attributes, the fact of qualifying only one object, which is a unique one, does not happen. As plurality of attributes that are distinctive or separative, will result in plurality on the part of Brahman.

The conclusion (or sidhanta) is like this :-

In spite of the attributes being many, if they are mutually non-contradictory, they may qualify the one and the same object, as in the case of many attributes such as - being of a dark complexion, being young - that qualify the one and same Devadatta. Similarly, the one Brahman, which is characterised by the fact of being the cause of origination of the universe & others, becomes the object to be qualified by all those different attributes. Even in the case of being an indication, these indications such as being the cause of this universe & others, do signify Brahman, because the thing to be defined is previously known as being great as signified by the term "Brahman". Therefore, these can become the definition of "Brahman" through indication also.

The meaning of the aphorism is as follows :-

"Yataha" means that from which the origination & others (Janmadi) of this universe, which is comprising of manyfold wonderful enjoyers & objects of enjoyment, ensue, that is the cause of this universe - that is Brahman, the highest person. Thus, this sentence is capable of defining that Brahman which is the cause of this universe.

शास्त्रयोनित्वाधिकरणम्

शास्त्रयोनित्वात् (1-1-3)

यतो वा इमानि इत्यादि वाक्यमेव विषयः । तत् किं जगत्कारणे ब्रह्मणि प्रमाणम् ? उत नेति संशयः ।

नैतत् प्रमाणमिति पूर्वः पक्षः । अनुमानसिद्धब्रह्मविषयत्वात् । प्रमाणान्तराविषये हि शास्त्रं प्रमाणम् । जगतः सावयवत्वेन कार्यत्वात् । कार्यस्य स्वोपादानोपकरणसंप्रदान प्रयोजनाद्यभिज्ञ कर्तृकत्वात्, जगन्निर्माणकार्यचतुरः कर्मपरवशपरिमित शक्त्यादिक्षेत्रज्ञविलक्षणः सर्वज्ञःसर्वशक्तः सर्वेश्वरोऽनुमानसिद्ध इति तस्मिन् 'यतो वा इमानि भूतानि' इत्यादिवाक्यं न प्रमाणमिति ॥

राद्धान्तस्तु - जगतः कार्यत्वेऽपि एकदैवैकेनैव कृत्स्नं जगत् निर्मितमित्यत्र प्रमाणाभावात्; क्षेत्रज्ञानामेव विलक्षणपुण्यानां ज्ञानशक्तिवैचित्र्यसंभावनया कदाचित् कस्यचिज्जगदेक देशनिर्माणसामर्थ्यसंभवात्, तदतिरिक्तपुरुषानुमानं न सम्भवतीति शास्त्रैकप्रमाणकत्वात् ब्रह्मणः तत्प्रतिपादकत्वेन तस्मिन्, "यतो वा इमानि भूतानि" इत्यादिवाक्यं प्रमाणमिति । शास्त्रं योनिः यस्य कारणं प्रमाणम्, तद् ब्रह्म शास्त्रयोनि; प्रमाणन्तराविषयत्वेन शास्त्रैकप्रमाणकत्वाद् ब्रह्मणः तस्मिन्, "यतो वा इमानि" इत्यादिवाक्यं प्रमाणमिति सूत्रार्थः ॥३॥

The Statement of the Upanishad such as "Whence the creatures are born" etc., has to be accepted as defining Brahman Because the Shastra is the source of the knowledge of Brahman. (1-1-3)

The topic that is discussed here, is the scriptural statement "Whence these creatures are born etc", (Taittiriya 3.1). The doubt that arises here is whether that statement is authoritative in establishing Brahman as the cause of the universe. The prima facie view is that it is not "Pramana"; because of the fact that it pertains to Brahman who is established by inference. The Shastra can be authority in respect of some object which is not known from other pramana.

This universe is an "effect" as it is comprising of parts. An effect is the work of an intelligent person, who has a thorough knowledge of the material, the instruments, the awarding, the utility & others. Therefore a "Lord" of all entities - who is capable of creating this universe, who is omniscient, omnipotent and who is distinct and different from individual selves who have limited powers due to domination of "Karma" - becomes established by inference. The scriptural statements such as "whence all these creatures are created etc." cannot be a "pramana" for establishing such a person.

The conclusion drawn after examination is as follows:-

There is no proof to establish that the entire universe was created by one alone at the same time, even though it can be inferred that the universe is an "effect" and it is possible that, one person who has unique merit and who has possibly wonderful knowledge and power, may have the ability of creating a part of this universe, and an inference establishing a "Purusha" different from "Him" is not possible. So, as Shastra alone is the source of establishing Brahman, the statement "whence all these creatures are born, etc." is an authority for establishing such a Brahman.

Shastra is the source. That means - is the cause of establishing Brahman or proof for establishing Brahman i.e. "shastrayoni". As Brahman is not possible of being established from any other "pramana", and as the Shastra alone is the source to establish Brahman, the statement "whence all these beings are born etc." is an authority to establish Brahman. This is the meaning of this aphorism.

समन्वयाधिकरणम्

तत् तु समन्वयात् (1-1-4)

ब्रह्मणः शास्त्रप्रमाणकत्वं संभवति, नेति विचार्यते ।

न संभवतीति पूर्वः पक्षः । कुतः ? प्रवृत्तिनिवृत्त्यन्वयविरहिणो ब्रह्मणः स्वरूपेणापुरुषार्थत्वात् पुरुषार्थबोधकत्वेन च शास्त्रस्य प्रामाण्यात् मोक्षसाधनब्रह्मध्यानविधिपरत्वेऽपि असत्यपि ब्रह्मणि तद्ध्यानविधानसंभवात् न ब्रह्मसद्भावे तात्पर्यमिति ब्रह्मणः शास्त्रप्रमाणकत्वं न संभवति - इति ।

राद्धान्तस्तु - अतिशयितगुणपितृपुत्रादिजीवनज्ञानवत् अनवधिकातिशयानन्दस्वरूपब्रह्मज्ञानस्य निरतिशय पुरुषार्थत्वात् तस्य शास्त्रप्रमाणकत्वं संभवति, "आनन्दो ब्रह्म", "यदेष आकाश आनन्दो न स्यात्", "यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान्" इत्यादिभिरनवधिकातिशयानन्दस्वरूपं ब्रह्मेति हि प्रतिपाद्यते । अतो ब्रह्म स्वेन परेण वाऽप्यनुभूयमानं निरतिशयानन्दस्वरूपमेवेति । तत्प्रतिपादनपरस्यैव साक्षात् पुरुषार्थान्वयः । प्रवृत्तिनिवृत्तिपरस्य तु तत्साध्यफल सम्बन्धात् पुरुषार्थान्वयः - इति ॥

सूत्रार्थः - तुशब्दः प्रसक्ताशङ्कानिवृत्त्यर्थः । तत् पूर्वसूत्रोदितं ब्रह्मणः शास्त्रयोनित्वं सिद्ध्यति । समन्वयात् - सम्यक् पुरुषार्थतया अन्वयः समन्वयः । वेदितुर्निरतिशयानन्दस्वरूपत्वेन परमपुरुषार्थरूपे परे ब्रह्मणि वेदकतया शास्त्रस्यान्वयाद् ब्रह्मणः शास्त्रप्रमाणकत्वं सिद्ध्यत्येवेति ॥ ४

But that (the authoritativeness of Shastra regarding Brahman happens) because it is having connection or relationship (as the ultimate "purushartha" with all scriptures). (1-1-4)

An enquiry is made here whether Brahman can have the Shastras as pramana or not ? The fact of the Shastra being the authority for establishing Brahman, does not happen says the objector. Why ? As Brahman is bereft of the relationship as regards to functioning or non-functioning (activity or cessation of activity), so Brahman by its essential nature is not an object to be sought by a "purusha". The Shastra is authoritative only as it enlightens about the object of attainment. Though the shastra enjoins meditation upon Brahman as a means of liberation, such an enjoining may be possible even if Brahman does not exist. Therefore, it does not purport in the existence of Brahman. So the Shastra does not happen to be authority in establishing Brahman.

Against this objection, the sidhanta is mentioned like this :-

Just as the awareness of the safe living of a father or a son, and others of noble qualities, the knowledge of Brahman of the essential nature of unsurpassed and infinite bliss happens to be the supreme object of attainment by a

person, the fact of Shastra being an authority does happen. "Brahman is bliss (Taittiriya 3-5); "if there were not this ether of the form of bliss", "from whom speech turns back along with the mind, not attaining Him fully"; "knowing the bliss of Brahman", etc., these and other scriptures describe Brahman as having essential nature of infinite bliss. So, Brahman which is experienced by itself or by another, is of the nature of infinite bliss.

Therefore, the relationship of 'Purushartha' or the object of life to be sought by a person is expounding that nature of Brahman itself, but, in respect of ordaining activity or cessation of activity, is only having connection with the object of attainment through the association of the fruit that is obtained from them.

The meaning of the sutra is as follows:-

The term 'tu' is meant for dismissing the doubt arised. 'Tat' means the fact of the Shastra being the source of Brahman that was expounded in the previous sutra.

'Samanvayath Sidhyati', - is realised on account of having connection with the 'purushartha' as the object to be realised well. The relationship is 'samanvaya'. The supreme Brahman that is of the form of the highest object of attainment which is of the form of infinite bliss, is made known to the knower of Brahman by the Shastra, and so, the fact of Shastra being an authority to Brahman is established.

ईक्षत्यधिकरणम्

ईक्षतेर्नाशब्दम् (1-1-5)

'येनाश्रुतं श्रुतं भवति' इत्यादिजगत्कारणवादिवेदान्तवेद्यं

विषयः । तत् किं साङ्ख्योक्तं प्रधानम्, उत अनवधिकातिशयानन्दं ब्रह्मेति संशयः ।

प्रधानमिति पूर्वः पक्षः । कुतः ? प्रतिज्ञादृष्टान्तान्वयेनानुमानाकारवाक्यवेद्यत्वात् । 'येनाश्रुतंश्रुतं भवति' इत्यादिना एकविज्ञानेन सर्वविज्ञानं प्रतिज्ञाय, 'यथा सोम्यैकेन मृत्पिण्डेन' इति दृष्टान्तेन ह्युपपाद्यते । एवमानुमानिकमेवैतद्वाक्यवेद्यमिति निश्चीयते । 'सदेव सोम्येदम्' इति सच्छब्दः प्रधानविषयः । 'तदैक्षत बहु स्याम्' इति च गौणमीक्षणं भवितुमर्हति ; ''तत् तेज ऐक्षत'' इत्यादिगौणेक्षणसाहचर्याच्च ।

राद्धान्तस्तु - ''तदैक्षत बहु स्याम्'' इति बहुभवनसङ्कल्परूपेक्षणान्वयात्, 'सदेव सोम्य' इति कारणवाचिसच्छब्दविषयो नाचेतनं प्रधानम् ; अपि तु सार्वज्ञ्यसत्यसंङ्कल्पादियुक्तं परं ब्रह्मैवेति निश्चीयते । न चानुमानाकारमेतद्वाक्यम्, हेत्वनुपादानात् । अन्यज्ञानेन अन्यज्ञानसंभवपरिजिहीर्षया तु दृष्टान्तोपादानम् । न च मुख्येक्षणसंभवे गौणपरिग्रहसम्भवः । तेजःप्रभृतिष्वपि न गौणमीक्षणम्, तेजआदिशब्दानां तेजःप्रभृतिशरीर कस्यान्तर्यामिणो वाचकत्वादिति परमेव ब्रह्म जगत्कारणवादिवेदान्तवेद्यम् इति ॥

सूत्रार्थश्च - ईक्षतेरिति ईक्षतिधात्वर्थः ईक्षणम् । शब्दः प्रमाणं यस्य न भवति तत् अशब्दंपरोक्तमानुमानिकं प्रधानम् ॥

'सदेव सोम्येदम्' इति जगत्कारणतया प्रतिपादितान्वयिनः ईक्षणव्यापारान्नाचेतनमशब्दं तत् ; अपि तु सर्वज्ञं सत्यसङ्कल्पं ब्रह्मैव जगत्कारणमिति निश्चीयते - इति ।।५ ।।

The reality which is the cause of this universe is not primordial matter which is not propounded by the Veda, because that deliberates.(1-1-5)

The subject matter of this section is about the reality that is to be known from the Upanishads that describe the cause of the universe as - that by hearing which, the unheard becomes heard, etc. Is that 'reality' the primordial matter declared by the 'Sankhya' school? Or, is it Brahman which is infinite bliss? This is the doubt. The prima facie view is that it is 'primordial matter'. Why? - Because, it is known from the syllogistic inferential statements connected with the proposition and the illustration given in that context. Having declared that by knowing one, all would become known through the statements such as 'by which the unheard becomes heard' and by the illustration - O' Good looking one, as by a lump of mud, all the effects of mud can be known" - this truth is expounded in the Chandogya Upanishad. The thing that is to be known from this statement is verily inferential. when this is ascertained in the statement - O' Good Looking one, all this was 'sat' alone in the beginning. The word 'sat' signifies primordial matter that willed - may I become many. Here, the deliberation or willing is necessarily to be taken as secondary, because it is found along with other statements where deliberation or willing is secondary as in 'that tejas willed' etc. So 'sat' is signifying primordial matter.

The established conclusion is as follows:-

The reality that is signified by the term 'sat' which speaks about the cause of this universe in the statement 'sat alone, O Good Looking one, etc.,' is not the non-sentient primordial matter, because there is the relationship

with the action of deliberation such as 'that deliberated - may I become many'. But, it is decided that the term 'sat' signifies the supreme Brahman alone, characterised by omniscience and the quality of true - will. This statement of Upanishad is not a statement of inference, because there is no mention of any cause (or 'hetu'). The example is given on the other hand, to eliminate the impossibility of knowledge of some other thing from the knowledge of one. When there is possibility of taking deliberation in the primary sense, attributing secondary sense to it does not arise. Even in the case of 'tejas' and others, the 'willing' is not secondary. The words such as 'tejas' and others, signify the internal ruler in the bodyof 'tejas' and other objects, and therefore, it becomes established that the reality to be known from the Upanishads expounding the cause of the universe is supreme Brahman alone.

The meaning of the sutra is as follows:-

'Ikshatheriti' - the meaning of the root 'Ikshate' is 'Ikshanam' or willing or deliberating. 'Asabdha' means that for which the Veda is not an authority. That means primordial matter which is inferred by the other school viz., Sankhya, as the reality, that is expounded as the cause of this universe in the statement 'sat' alone existed - O' Good Looking one" - is related to the action of deliberation. It is not the non-sentient primordial matter, but it is decided that it is the omniscient and the true-willed Brahman alone which is the cause of this universe.

गौणश्चेन्नात्मशब्दात् (1-1-6)

'तत्तेज ऐक्षत' इत्यचेतनगतगौणेक्षणसाहचर्यात्, ''तदैक्षत'' इत्यत्र ईक्षतिर्गौण इति चेन्नआत्मशब्दात् । सच्छब्दाभिहिते

ईक्षितरि, "ऐतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा" इति श्रूयमाणाच्चेतनवाचिनः आत्मशब्दादयमीक्षतिर्मुख्य एवेति प्रतीयते। "ऐतदात्म्यमिदं सर्वम्" इति तेजःप्रभृतीनामपि तदात्मकत्वावगमात् तेजः प्रभृतीक्षणमपि मुख्यमेवेत्यभिप्रायः ॥६॥

If it is said that the term 'willing' has a secondary sense, we say it is not so because of the term 'atman' which is used to signify the cause of the universe.(1-1-6)

On account of the contiguity of the statement 'that tejas deliberated etc.' which is evidently 'willing' related to the non-sentient, if it is argued that even in the statement 'that willed', the 'willing' is only secondary, we say it is not so because of the usage of the word 'atman'. This usage of the term 'willing' is to be taken in the primary sense alone, as it is evident that the term 'atman' that signifies a sentient principle, is employed by the Sruti in the statement 'All this has that atman as their inner principle.' The fact of having that atman as the inner principle is true - he is the atman as related to the person willing, mentioned by the term 'sat'. Even the willing of tejas and others, is in the primary sense alone, as for the entities of tejas and others, it is known that they are ensouled by that atman, as declared in the statement 'all this is having that as their self'. This is the gist of the Sruti.

तन्निष्ठस्य मोक्षोपदेशात् (1-1-7)

इतश्च सच्छब्दाभिहितं न प्रधानम्। अपितु परमेव ब्रह्म। "तत्त्वमसि" इति सदात्मकतया प्रत्यगात्मानुसन्धाननिष्ठस्य, "तस्य तावदेव चिरं यावन्न विमोक्ष्ये अथ सम्पत्स्ये" इति मोक्षोपदेशात् तत्कारणं परमेव ब्रह्म ॥७॥

The term 'sat' does not signify primordial matter, because release (from samsara) is taught of him who takes his stand (through reflection) on it. (1-1-7)

On account of this reason also, the reality signified by the term 'sat' is not primordial matter, but it is supreme Brahman. For a person who takes his stand upon the reflection on himself as having 'sat' as his inner self - as mentioned in the clause 'that thou art' (Chandogya 6.8.7) - it is taught that he would gain release from 'samsara' in the passage - 'the delay for him is only so long as he does not get rid of the body (Chandogya 6.14.2) - and he would unite with Brahman after that'. So the cause of this universe mentioned here, is only supreme Brahman.

हेयत्वावचनाच्च (1-1-8)

यदि प्रधानमिह कारणतया विवक्षितम्, तदा तस्य मोक्षविरोधित्वात् हेयत्वमुच्येत। न चोच्यते। अतश्च न प्रधानम्॥८॥

('Sat' is not primordial matter) because there is no statement saying that it should be set aside.(1-1-8)

If primordial matter was intended to be the cause of this universe here, then as it is an obstruction to release, there would be a mention that it should be discarded; but there is no such statement and so, it is not primordial matter.

प्रतिज्ञाविरोधात् (1-1-9)

प्रधानवादे प्रतिज्ञा च विरुध्यते, "येनाश्रुतं श्रुतम्" इति वक्ष्यमाणकारणविज्ञानेन चेतनाचेतनमिश्रकृत्स्नप्रपञ्चज्ञानं हि प्रतिज्ञातम् । चेतनांशं प्रति प्रधानस्याकारणत्वात्, तज्ज्ञानेन चेतनांशो न ज्ञायत इति न प्रधानं कारणम् ॥९॥

'Sat' the cause of the universe, is not primordial matter, on account of the contradiction of the initial proposition of (the knowledge of all by the knowledge of one).(1-1-9)

If it is taken that 'sat' is primordial matter, then there will be contradiction to the initial proposition - by the knowledge of the cause of the universe, the knowledge of the entire universe of sentients and non-sentients was declared in the beginning by the statement 'by which the unheard becomes heard etc.' (Chandogya). As the sentient principle is not having primordial matter as its cause, by the knowledge of primordial matter, the order of sentients will not become known. Therefore, primordial matter (or pradhana) is not the cause of the universe.

स्वाप्ययात् (1-1-10)

'स्वमपीतो भवति ... सता सोम्य तदा संपन्नो भवति' इति जीवस्य सुषुप्तस्य स्वाप्ययश्रुतेः । स्वकारणे ह्यप्ययः स्वाप्ययः । जीवं प्रति प्रधानस्याकारणत्वात् स्वाप्ययश्रुतिर्विरुध्यते । अतश्च न प्रधानम् ; अपि तु ब्रह्मैव ॥१०॥

(Primordial matter is not the cause of this universe) because (the individual self) merges in the self (signified as 'sat').(1-1-10)

It is heard in the Sruti that 'the jivatman in the state of the deep-sleep, becomes united with the 'sat', he is gone to his own self' (Chandogya 6.8.1). This kind of merging means uniting with its cause. As primordial matter cannot be the 'cause' of the intelligent jivatman, this scriptural statement becomes contradicted. Therefore 'sat' is not primordial matter, but Brahman alone.

गतिसामान्यात् (1-1-11)

इतरोपनिषद्गतिसामान्यादस्यां चोपनिषदि न प्रधानं कारण विवक्षितम् । इतरासु चोपनिषत्सु, "यः सर्वज्ञः सर्ववित्" "तस्मादेतद्ब्रह्म नाम रूपमन्नश्च जायते", 'पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च', 'स कारणं करणाधिपाधिपः', 'आत्मनि खल्वरे विज्ञाते सर्वमिदं विदितम्' 'तस्य ह वा एतस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदः', 'पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्', 'तस्माद्विराडजायत', 'आत्मा वा इदमेक एवाग्र आसीत् ... स इमान् लोकानसृजत', "तस्माद्वा एतस्मात् आत्मन आकाशः सम्भूतः" 'एको ह वै नारायण आसीत् ... स एकाकी न रमते' इति सर्वज्ञः पुरुषोत्तम एव कारणतया प्रतिपाद्यते । अस्याश्च तद्गतिसामान्यादन्नपि स एव कारणतया प्रतिपादनमर्हतीति च न प्रधानम् ॥११॥

As the view of (scriptural statement expounding creation) is uniform, the cause of the universe is not primordial matter. (1-1-11)

On account of the uniformity of view found in other Upanishads, in this Upanishad also primordial matter is not intended to be the cause of the universe. In other Upanishads such as "He who is omniscient and who knows all aspects" (Mun. Up. 1.1.9);

"from that supreme cause, this food of the form of the unmanifested, name and form are born" (Mun. Up. 1.1.9), 'the supreme power of Brahman is heard to be manyfold' (Sve. Up. 6.8), 'he is the cause and the master of the jivatman' (who is the master of the indriyas) (Sve. Up. 6-9), 'if the atman is known, all these become known' (Br. Up. 4.5.6) 'the rigveda, yajurveda, samaveda & others are the breath of this great being Paramatman' (Br. II) 'all this is the purusha, all that was and that will be' (Purusha-Sukta 2), 'from that purusha, the cosmic egg was born' (Purusha-Sukta), 'All this was the one atman alone before, He created all these worlds' (Ai.up. 1-1-1), 'this ether was born of that atman verily' (Taittiriya 2-1) 'Narayana alone existed in the beginning (Narayana Mahopanishad) 'He would not be happy being alone.' (Br. Up. 1-4-3)

All these scriptural statements expound the omniscient supreme self alone as the cause of the universe, and therefore even here that supreme self alone is expounded as the cause of the universe, according to the uniformity of view. Therefore, primordial matter is not the cause of the universe.

श्रुतत्वाच्च (1-1-12)

श्रुतमेव ह्यस्यामुपनिषदि - आत्मन एवेदं सर्वम् इति । अतश्च सदेव सोम्य इत्यादिजगत्कारण वादिवेदान्तवेद्यं न प्रधानम् ; सर्वज्ञं सत्यसङ्कल्पं परमेव ब्रह्मेति स्थितम् ॥१२॥

Because it is directly expounded in the scriptures (that Brahman is the cause of this universe) primordial matter is not the cause. (1-1-12)

Even in this Upanishad, it is heard that all these things are born of atman. So, the reality known from the Upanishad as the cause of this universe such as "O Good looking one, all this was prior to creation 'Sat' alone" is never primordial matter, but the omniscient, true-willed, supreme Brahman alone. It becomes established like this.

आनन्दमयाधिकरणम्

आनन्दमयोऽभ्यासात् (1-1-13)

तैत्तिरीयके - ''तस्माद्वा एतस्मादात्मन आकाशस्संभूतः'' इति प्रकृत्य, ''तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः'' इत्यत्र जगत्कारणतयाऽवगत आनन्दमयः किं प्रत्यगात्मा ? उत परमात्मेति संशयः । प्रत्यगात्मेति पूर्वः पक्षः । कुतः ? तस्यैष एव शारीर आत्मा इति आनन्दमयस्य शारीरत्वश्रवणात् । शारीरो हि शरीरसम्बन्धी । स च प्रत्यगात्मैव। तस्य चेतनत्वेनेक्षापूर्विका च सृष्टिरुपपद्यत इति ।

राद्धान्तस्तु - ''सैषाऽऽनन्दस्य मीमांसा भवति'' इत्यारभ्य, ''यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान्'' इति निरतिशयदशाशिरस्कोऽभ्यस्यमान आनन्दः प्रत्यगात्मनोऽर्थान्तरभूतस्य परस्यैव ब्रह्मण इति निश्चीयते । शारीरात्मत्वञ्च परमात्मन एव । ''तस्माद्वाएतस्मादात्मन आकाशस्संभूतः'' इत्याकाशादिजगत्कारणतयाऽवगत

एवान्नमयस्य शारीर आत्मेति प्रतीयते, आत्मान्तरानिर्देशात् । श्रुत्यन्तरेषु पृथिव्यक्षरादीनां शरीरत्वं परमात्मन आत्मत्वञ्च श्रूयते - "यस्य पृथिवी शरीरम्", "एष सर्वभूतन्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः" इति । अन्नमयस्यात्मैव प्राणमयादिषु, "तस्यैष एव शारीर आत्मायः पूर्वस्य" इत्यनुकृष्यत इति प्रत्यगात्मनो विज्ञानमयस्य च स एव शारीर आत्मा । आनन्दमये तु, "तस्यैषएव शारीर आत्मा । यः पूर्वस्य' इति निर्देशः आनन्दमयस्यानन्यात्म त्वप्रदर्शनार्थः । अतो जगत्कारणतया निर्दिष्ट आनन्दमयः परमात्मैवेति ॥

सूत्रार्थस्तु - आनन्दमयशब्दनिर्दिष्टः आकाशादि जगत्कारणभूतः प्रत्यगात्मनोऽर्थान्तरभूतः परमात्मा। कुतः ? तस्यानन्दस्य निरतिशयत्वप्रतीतिबलात् । "स एको मानुष आनन्दः। ते ये शतम्" इत्याद्यभ्यासात्, तस्य च प्रत्यगात्मन्यसंभावितस्य तदतिरिक्ते परमात्मन्येव संभवात् ॥१३॥

The self consisting plentitude of bliss is the supreme self on account of the statement of infinite bliss by means of multiplication of bliss as hundred fold and hundred fold. (1-1-13)

In the Taittiriya Upanishad making a declaration - "From this that Atman, Akasa (or ether) was born" - the cause of this universe is taught as "From this that Vijnanamaya or the individual self, there is another inner self consisting of plentitude of bliss" (Tai. Up. II.5). The doubt arises here, whether this "Anandamaya" known as the cause of the universe, is the "pratyagatman" (the individual self), or Paramatman. The prima facie view is

that he is the individual self. Why ? Because the text says "of that self, the self is the sarira atma (the one having a body)" and it is known from the scriptures that the Anandamaya is joined to a body. Sarira means one who is connected with a body. He is verily the pratyagatman or the individual self alone. As he is a sentient principle, creation through deliberation is quite compatible.

The conclusion on the other hand, is as follows :-

Now there will be an enquiry into the measure of bliss - beginning like this, the scripture multiplies the bliss of various selves and concludes "from whom speech along with the mind comes back without reaching it fully" and it concludes "one who knows and meditates upon the bliss of Brahman etc." (Tai.Up. 2-9) This kind of bliss, which is multiplied hundred fold and hundred-fold, and which is of an infinite state, is decided to belong to the supreme Brahman alone, who is different from jivatman. The fact of being the atman of the body (sariratmatva) relates to Brahman alone. The one who is known as the cause of this universe beginning with ether as mentioned in the statement" from that, this atman, ether was born". He is in fact known as the sariratma of even the annamaya, because no other atman is mentioned in that context. From other scriptures, the earth, the akasa and others are known to be the bodies and the fact of the Paramatman being the innerself is also known from them. The scripture begins like this - "for whom earth is the body" - and concludes thus - "this internal self of all entities, who is opposed to all that is defiling, who is the celestial Lord, is the one non-second Narayana. (Subala Up. 7) The one who is the self of the annamaya, is the self in pranamaya and others also. "He, who is the self of the preceding one, is the self related

to the body of vijnanamaya also". (Tai.Up. 2-5) Thus, it is connected further. So, for the individual self, known as vijnanamaya, He alone is the self. As regards the Anandamaya, the statement "he who is the self of the preceding one, is the self related to the body", is to indicate that the anandamaya has not another self, other than himself. Therefore, the anandamaya who is declared as the cause of this universe is Paramatman alone.

The meaning of the sutra is as follows:-

The one who is declared as anandamaya, who is the cause of the universe such as ether and others, is different and distinct from the pratyagatma, is Paramatman. Why? On account of the strength of his infinitude of bliss. As the quantity of ananda is multiplied hundred-fold and hundred-fold, beginning with one unit of 'human joy.' Such kind of plentitude of bliss is not plausible in the jivatman and it is possible only in Paramatman, who is different from him.

विकारशब्दान्नेति चेत् - न ; प्राचुर्यात् (1-1-14)

"आनन्दमयः" इति विकारार्थान्मयट्च्छब्दात् नायमविकृतः परमात्मा । अस्य च विकारार्थत्वमेव युक्तम्, "अन्नमयः" इति विकारोपक्रमादिति चेन्न-प्रत्यगात्मन्यपि, "न जायते म्रियते वा" इत्यादिविकारप्रतिषेधात् प्राचुर्यार्थ एवायं मयडिति निश्चयात् । अस्मिंश्चानन्दे, "यतो वाचो निवर्तन्ते" इति वक्ष्यमाणात् प्राचुर्यादयमानन्दप्रचुरः परमात्मैव । न ह्यनवधिकातिशयरूपः प्रभूतानन्दः प्रत्यगात्मनि संभवति ॥ १४॥

If it is argued that the anandamaya is not Brahman on account of the usage of the word (suffix) 'mayat' denoting an effect, we say it is not so, on account of the meaning of plentitude or abundance of bliss (meant here). (1-1-14)

On account of the term 'mayat' - meaning the sense of 'vikara' or effect - anandamaya is not paramatman, who is changeless. It is reasonable to take 'vikarartha' or the sense of modification for 'mayat' here, because of the commencement of 'vikara' as related to annamaya and others. If it is argued like this, we say it is not so. Even in the case of pratyagatman or jivatman, all modification is negated in the statement - "He does not born or die," etc. - The usage of the suffix 'mayat' is signifying only the meaning of abundance. As it is decided so, the same is to be known here also. Here also, it is declared further about His bliss -"from whom speech returned not reaching fully"- (Tai.Up. 2-9). This is to be known as on account of abundance of bliss. One who has plentitude of bliss, is Paramatman alone. That kind of plentitude of bliss which is unsurpassable in its greatness, does not happen to the jivatman.

तद्धेतुव्यपदेशाच्च (1-1-15)

"एष ह्येवाऽऽनन्दयाति" इति जीवान् प्रति आनन्दयितृत्वव्यपदेशादयं परमात्मैव ॥१५॥

As Paramatman is declared to be the cause of the joy of the jivatman, the anandamaya is Paramatman. (1-1-15)

'This Paramatman alone causes bliss' (Tai. Up. II.7) - thus, as there is the declaration that Paramatman causes bliss to the jivatman, the anandamaya is Paramatman alone.

मान्त्रवर्णिकमेव च गीयते । (1-1-16)

"सत्यं ज्ञानमनन्तं ब्रह्म" इति मन्त्रवर्णोदितं ब्रह्मैव, "तस्माद्वा एतस्मादात्मन" इत्यारभ्य, "आनन्दमयः" इति च गीयते । ततश्चाऽऽनन्दमयो ब्रह्म ॥१६॥

प्रत्यगात्मनः परिशुद्धं स्वरूपं मन्त्रवर्णोदितमित्याशङ्क्याह-

And because that Brahman which is referred to in the mantra, is declared to be the anandamaya (Therefore, Anandamaya is different from the jivatman). (1-1-16)

In the mantra, Brahman which is described as "the true being, knowledge and infinite", (Tai.Up. 2-1) is proclaimed as Anandamaya or the self having plentitude of bliss, beginning with the statement 'the different from that this atman'.(Tai.Up. 2-3) Therefore, the Anandamaya is Brahman.

Raising an objection that the one who is declared in the mantra is the pure nature of the pratyagatman or individual self the Sutrakara refutes that in the coming sutra.

नेतरोऽनुपपत्तेः । (1-1-17)

परस्माद् ब्रह्मणः इतरः प्रत्यगात्मा न मन्त्रवर्णोदितः, तस्य, "विपश्चिता ब्रह्मणा" इति विपश्चित्त्वानुपपत्तेः । विविधं पश्यच्चित्त्वं हि विपश्चित्त्वम् । तच्च, "सोऽकामयत बहु स्यां प्रजायेय" इत्यादि-वाक्योदितनिरुपाधिक बहुभवनसङ्कल्परूपं सर्वज्ञत्वम् । तत्तु प्रत्यगात्मनः परिशुद्धस्यापि न संभवति, "जगद्व्यापारवर्जं प्रकरणादसंनिहितत्वाच्च" इति वक्ष्यमाणत्वात्। अतः परं ब्रह्मैव मान्त्रवर्णिकम् ॥१७॥

The one that is declared in the mantra is not the other (the jivatman), because of the impossibility. (1-1-17)

He who is declared in the mantra is not jivatman, who is other than the supreme Brahman; because, there will be an incompatibility in having unconditioned intelligence. The Sruti declares 'Brahmana Vipaschitha' by Brahman of unconditioned intelligence. The fact of having unconditional intelligence signifies realising everything in all manners - that is omniscience of the form of unconditional willing, of the form of 'becoming many' as mentioned in the statement, He willed "may I become many"(Tai.Up. 2-5) etc. This, on the other hand, does not happen to the individual self even of the pure form as it will be declared further by the Sutrakara - "the liberated will have equality with supreme Brahman, except in the function of creating the world and others - according to the context and of non-proximity" (V.S.4.4.17). So, the one who is declared in the mantra is supreme Brahman alone.

भेदव्यपदेशाच्च । (1-1-18)

"भीषास्माद्वातः पवते" इत्यादिना अग्निवायुसूर्यादि जीववर्गस्यानन्दमयात् प्रशासितुः प्रशासितव्यत्वेन भेदो व्यपदिश्यते। अतश्चानन्दमयः परमात्मेति ॥ योजनान्तरम् - "तस्माद्वा एतस्माद्विज्ञानमयात्। अन्योन्तर आत्माऽऽनन्दमयः" इति विज्ञानमयाज्जीवादानन्दमयस्य भेदो व्यपदिश्यते। विज्ञानमयो हि जीव एव; न बुद्धिमात्रम्, मयट्च्छ्रुतेः। अतश्चानन्दमयः परमात्मा ॥१८॥

And on account of declaration of difference (from the individual self) Anandamaya is different from the jivatman. (1-1-18)

It is declared by statements such as 'the wind blows for fear of Him (Anandamaya)' - (Tai. Up.2-8) - that there is difference and distinction of the order of the jivatmans such as Agni, Vayu, Surya and others from the Anandamaya, the ruler over all others. On account of this reason also, it is decided that the Anandamaya is Paramatman.

This may be explained in another way also as follows:-

The difference of Anandamaya from vijnanamaya or the jivatman is declared in the statement - "Different from this vijnanamaya is the other inner self, the Anandamaya" (Tai Up 2-5). The vignanamaya is the jivatman and not mere 'buddhi' or knowledge on account of the suffix 'mayat', which would be superfluous otherwise. Therefore, Anandamaya is Paramatman.

कामाच्च नानुमानापेक्षा (1-1-19)

"सोऽकामयत" इत्यारभ्य, "इदं सर्वमसृजत" इति कामादेव जगत्सर्गश्रवणात् अस्याऽऽनन्दमयस्य जगत्सर्गे नानुमानगम्य प्रकृत्यपेक्षा प्रतीयते । प्रत्यगात्मनो यस्य कस्यचिदपि सर्गे प्रकृत्यपेक्षास्ति । अतश्चायं प्रत्यगात्मनोऽन्यः परमात्मा ॥१९॥

On account of the cause of willing, the Anandamaya is not in requirement of pradhana or material help. (So, Anandamaya is different from the jivatman).(1-1-19)

As it is declared by the Sruti that the universe was created by the mere will of the Paramatman, as known from the statements - "He desired and He created all these", (Tai.Up. 2-6) etc. - it is known that there is no need of primordial matter to be known from inference, in the creation of the universe, for the Anandamaya. For the jivatman - whoever he may be - there is the requirement of prakrithi or matter. On account of this reason also, the Paramatman (the Anandamaya) is different from the pratyagatman or the individual self.

अस्मिन्नस्य च तद्योगं शास्ति । (1-1-20)

"रसो वै सः । रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति" इति अस्मिन् - आनन्दमये रसशब्दनिर्दिष्टे, अस्य अयंशब्दनिर्दिष्टस्य, जीवस्य, तल्लाभादानन्दयोगं शास्ति शास्त्रम् । प्रत्यगात्मनो यल्लाभादानन्दयोगः, स तस्मादन्यः परमात्मैवेत्यानन्दमयो ब्रह्म ॥२०॥

The scripture teaches the jiva's attainment of bliss in this Anandamaya (So, Anandamaya is different from the jivatman).(1-1-20)

The scripture declares - 'He (Anandamaya) is indeed bliss. Having obtained this bliss, this one becomes blissful.' (Tai.up. 2-7) The Shastra declares the attainment of bliss by the jivatman signified by the term 'Ayam' (or this one) by the attainment of that Anandamaya signified by the term 'bliss'. He, on account of the attainment of whom, there is attainment of bliss to the jivatman, is necessarily different from that jivatman; and he is Paramatman alone, the Anandamaya and the supreme Brahman.

अन्तरधिकरणम्

अन्तः तद्धर्मोपदेशात् (1-1-21)

छान्दोग्ये - "य एषोऽन्तरादित्ये हिरण्मयःपुरुषो दृश्यते", "य एषोऽन्तरक्षिणि पुरुषो दृश्यते" इत्यक्ष्यादित्याधारतया

श्रूयमाणः पुरुषः किं जीवविशेषः, उत परमपुरुष इति संशयः। जीवविशेष इति पूर्वः पक्षः । कुतः ? सशरीरत्वात् । शरीरसंयोगो हि कर्मवश्यस्य जीवस्य स्वकर्मफलभोगायेति । राद्धान्तस्तु - 'स एष सर्वेभ्यः पाप्मभ्य उदितः'' इत्यादिना अपहतपाप्मत्वपूर्वक कामेशत्वोपदेशात् तेषां च जीवेष्वसम्भवात् अयमक्ष्यादित्याधारः पुरुषोत्तम एव । स्वासाधारणविलक्षणरूपवत्वं च ज्ञानबलैश्वर्यादिकल्याण गुणवत् तस्य संभवति । श्रूयते च तद्रूपस्याप्राकृतत्वम्, ''आदित्यवर्णं तमसस्तु पारे'' इत्यादौ । सूत्रार्थस्तु - आदित्याद्यन्तश्श्रूयमाणः पुरुषः परं ब्रह्म । तदसाधारणा पहतपाप्मत्वादिधर्मोपदेशात् ॥२१॥

The one who is within the Sun and within the eye, is Paramatman, on account of His qualities being described. (1-1-21)

In the Chandogya Upanishad, there is a statement thus:-

'Now this Purusha bright as gold is seen within the Sun', 'He, this Purusha who is seen in the eye'.(Ch.Up. 1-6-6;1-7-5)

Regarding this passage, the doubt arises about this 'Purusha', who is heard as the 'adhara' (or support) of the eye and the Sun, whether he is a particular jivatman or the Supreme - Self. The prima facie view is that he is a particular jivatman. Why? - because he is having a body. Association with a body happens to a jivatman who is under the domination of karma for experiencing the results of his karma.

The ascertained conclusion or sidhanta is as follows:-

This person who is the ground or support of the eye

and the Sun, is the Supreme-self alone, as it is taught that He is the Lord of all worlds and all desires, being free from all evil, as pointed out here as 'He, this Purusha has risen above all sins'.(Ch.Up. 1-6-7) All those characteristics are impossible to the jivatmans. So, this Purusha who is the 'adhara' of the eye and the Sun is the Supreme-self alone. For Him alone do happen the fact of having an auspicious divine form which is unique to Himself and being characterised with a host of auspicious qualities such as jnana, bala, aishvarya and others. The fact of his form being 'aprakruta' (or non-material) is also declared by the Srutis such as 'of golden hue and beyond tamas or matter' (Purusha sukta) and others. The meaning of the sutra is as follows:-

The Purusha who is declared to be within the Sun and others, is Supreme Brahman on account of the unique characteristics such as being opposed to all evil and others being described of Him.

भेदव्यपदेशाच्चान्यः (1-1-22)

''य आदित्ये तिष्ठन्नादित्यादन्तरः'', ''य आत्मनि तिष्ठन्नात्मनोऽन्तरः'' इत्यादिभिः जीवात् भेदव्यपदेशाच्चायं जीवादन्यः परमात्मैव ॥२२॥

And, on account of the declaration of difference of the Purusha, who is in the Sun and the eye, from the individual souls such as aditya & others, the Purusha in the Sun is Paramatman alone.(1-1-22)

There are srutis, which clearly state that the Highest Self is different from the jiva, such as "He, who resides in Aditya, who is within Aditya",(Br.Up. 3-7-9) "He, who resides in the Atman, and who is within the Atman"

(Br.Up.3-7-22) and others. So this "Purusha" in Aditya is Paramatman alone, that is different from the jivatman.

आकाशाधिकरणम्

आकाशः तल्लिङ्गात् (1-1-23)

छान्दोग्ये - 'अस्य लोकस्य का गतिरिति । आकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते आकाशं प्रत्यस्तं यन्ति' इत्यत्र आकाशशब्दनिर्दिष्टं जगत्कारणं किं प्रसिद्धाकाशः उत समस्तचिदचिद्वस्तु विलक्षणं ब्रह्मेति संशयः । प्रसिद्धाकाशः इति पूर्वः पक्षः । कुतः ? आकाशशब्दस्य लोके तत्रैव व्युत्पत्तेः, 'यतो वा इमानि' इत्यादिसामान्यलक्षणस्य, सदादिशब्दानामपि साधारणत्वेन, 'आकाशादेव समुत्पद्यन्ते' इति विशेषे पर्यवसानात्। ईक्षणादयोऽपि आकाश एव जगत्कारणमिति निश्चिते सति गौणा वर्णनीया इति ॥ राद्धान्तस्तु - ''सर्वाणि ह वा इमानि भूतानि'' इति प्रसिद्धवन्निर्देशात्, प्रसिद्धेश्चेक्षापूर्वकत्वात् चिदचिद्वस्तुविलक्षणं सर्वज्ञं ब्रह्म आकाशशब्दनिर्दिष्टमिति ।

सूत्रार्थस्तु - आकाशशब्दनिर्दिष्टं परमेव ब्रह्म, प्रसिद्धवन्निर्दिश्यमानात् जगत्कारणत्वादिलिङ्गात् ॥२३॥

'Akasa' (or ether) is Para-Brahman because it has the characteristics of Brahman.(1-1-23)

In the Chandogya Upanishad, there is this passage:-

'What is the goal of this world? The other said 'it is Akasa. All these beings moving and non-moving originate from Akasa itself, and merge in Akasa.' (Ch.Up. 1-9-1)Here, which is that cause of this universe, that is signified by the term akasa? Is it the well known elemental ether or Brahman which is distinct from all other sentient and non-sentient entities? This is the doubt.

The prima facie view is that it is the well known elemental ether. Why? Because the term 'akasa' has derivative meaning only in elemental ether. The general definition given such as 'from which all these beings are born' and even terms like 'sat' and others, are all very general, and they culminate in the particular term 'akasa' as declared in the statement 'from akasa alone they are born'. When it becomes decided that akasa is the cause of the universe, the fact of 'willing' and others, are to be explained as secondary.

But, the sidhanta or decided conclusion is as follows:-

By the term 'akasa', Brahman which is omniscient and distinct from all other sentient and non-sentient entities is signified, as it is declared prominently that 'all these beings are born from akasa, and as that creation is through the well-known act of willing'. The meaning of the sutra is as follows:-

The one that is signified by the term akasa is Supreme Brahman because of the characteristic of being the cause of the universe which is proclaimed as very well - known.

प्राणाधिकरणम्

अत एव प्राणः (1-1-24)

छान्दोग्ये - ''प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता'' इति प्रस्तुत्य, ''कतमा सा देवतेति । प्राण इति होवाच, सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति; प्राणमभ्युज्जिहते, सैषा देवता प्रस्तावमन्वायत्ता' इत्यत्र निखिलजगत्कारणतया प्राणशब्दनिर्दिष्टः

किं प्रसिद्धः प्राणः, उतोक्तलक्षणं ब्रह्मेति संशयः । प्रसिद्धप्राण इति पूर्वः पक्षः । कुतः ? सर्वस्य जगतः प्राणायत्तस्थितिदर्शनात् स एव निखिलजगदेककारणतया निर्देशमर्हतीति । राद्धान्तस्तु - शिलाकाष्ठादिष्वचेतनेषु चेतनस्वरूपेषु च प्राणायत्तस्थित्यभावात्, 'सर्वाणि ह वा इमानि भूतानि' इति प्रसिद्धवन्निर्देशादेव हेतोः प्राणशब्दनिर्दिष्टं परमेव ब्रह्म । सूत्रमपि व्याख्यातम् ॥१४॥

For the same reason, Prana (taught by Usasta), is Brahman. (1-1-24)

In the Chandogya Upanishad, there is a reference as follows:-

'Well Prastota priest, if you sing the prastava without knowing the deity connected with it, your head will fall' - beginning like this, it continues and mentions, the question 'who is that deity?' And it is answered 'Prana'. "All these beings do verily enter into prana, and emerge out of prana. Thus, that deity is connected with prastava".(Ch.Up.1-11-5) Is the one that is signified as 'Prana', the well-known vital airs or Brahman of the aforesaid characteristics? This is the doubt. The prima facie view is that it is the well-known vital airs. Why? Because it is seen that all the universe is depending upon Prana for its existence. That Prana alone deserves to be described as the one cause of all this universe.

The decision that is concluded is as follows:-

The one that is described by the term 'Prana' is Supreme Brahman alone, because in respect of stones, wood and other non-sentient things, and also in respect of the essential nature of the sentients, there is the absence of

existence dependent upon Prana. For the very reason, it is declared prominently that all these beings are born of it. The one that is signified by the term 'Prana' is Supreme Brahman. The sutra also stands explained by this.

ज्योतिरधिकरणम्

ज्योतिश्चरणाभिधानात् (1-1-25)

छान्दोग्ये- 'अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनूत्तमेषूत्तमेषु लोकेषु इदं वाव तद् यदिदमस्मिन्नन्तःपुरुषे ज्योतिः' इत्यत्र जगत्कारणत्वव्याप्त निरतिशयदीप्तियुक्ततया ज्योतिशब्दनिर्दिष्टं किं प्रसिद्धादित्यादिज्योतिः, उत परमेव ब्रह्मेति संशयः । प्रसिद्धज्योतिरिति पूर्वः पक्षः । कुतः ? 'इदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः' इति कौक्षेयज्योतिषा प्रसिद्धेनैक्यावगमात्, स्ववाक्ये तदतिरिक्तपरब्रह्मा साधारणलिङ्गादर्शनाच्च । राद्धान्तस्तु - प्रसिद्धज्योतिषोऽन्यदेव परं ब्रह्मेह निरतिशयदीप्तियुक्तं ज्योतिश्शब्दनिर्दिष्टम् । कुतः ? ''पादोऽस्य सर्वा भूतानि । त्रिपादस्यामृतं दिवि' इति पूर्ववाक्ये द्युसंबन्धितया निर्दिष्टस्यैव चतुष्पदो ब्रह्मणः, 'अथ यदतःपरो दिवो ज्योतिः' इत्यत्र प्रत्यभिज्ञानात् । तच्च परमेव ब्रह्मेति विज्ञातम्, सर्वेषां भूतानां तस्य पादत्वेन व्यपदेशात् । एवं परब्रह्मत्वे निश्चिते कौक्षेयज्योतिषः तदात्मकत्वानुसन्धानं फलायोपदिश्यत इति ज्ञायते ।

सूत्रार्थस्तु - ज्योतिश्शब्दनिर्दिष्टं परं ब्रह्म, अस्य ज्योतिषः पूर्ववाक्ये सर्वभूतचरणत्वाभिधानात् । सर्वभूतचरणत्वञ्च परस्यैव ब्रह्मण उपपद्यते ॥१५॥

The light is Brahman, on account of the mention of the quarters. (1-1-25)

In the Chandogya Upanishad, there is a statement as follows:-

'Now that light which shines above this heaven, higher than everything in the highest world beyond which there are no other worlds, that is the same light that is within the man' (Ch.Up.3-13-7). Is the one that is signified by the term 'jyothi' here, as characterised by infinite brilliance, associated with the cause of the universe, the well-known light of the Sun or the Supreme Brahman? This is the doubt.

The prima facie view is that is the well-known light of the Sun. Why? Because it is known that it is the same as the well - known gastric fire by the statement 'this is the same light which is within man' - and also, as no unique characteristic of Supreme Brahman, different from that light is seen in this statement. But, the conclusion that is arrived at, is as follows:- Here, by the term 'Jyoti', which is characterised by infinite effulgence, is Supreme Brahman alone, which is different from the well-known light of the Sun. Why? It is said in an earlier passage that "all living beings are a quarter of that. "Three immortal quarters of this, are in the celestial 'Dyuloka'"(Ch.Up.3-12-6). The thing referred to in this passage as existing in heaven, as Brahman of four quarters is verily described in the passage under consideration. 'Now that light which shines above the heaven' etc., and it is known that it is Supreme Brahman; because, all living beings are described as a quarter of foot of that entity, when it is thus decided that it is Supreme Brahman, it is known that the meditation upon the gastric fire, as having that Supreme Brahman as its innerself, is taught, as the result of this realisation.

The meaning of the sutra, is as follows:-

That which is signified by the term 'Jyoti' or light, is Supreme Brahman. Because, it is mentioned in an earlier passage that all living beings are a quarter or foot of this light. The fact of all beings being a pada or quarter, becomes compatible only with Supreme Brahman.

छन्दोभिधानान्नेति चेन्न ; तथा चेतोर्पणनिगमात् तथा हि दर्शनम् (1-1-26)

'गायत्री वा इदं सर्वम्' इति गायत्र्याख्यच्छन्दसः प्रकृतत्वात् सर्वभूतपादत्वेन गायत्र्या एवाभिधानान्न ब्रह्मेति चेत् - नैतत् । तथा चेतोर्पणनिगमात् । गायत्री यथा भवति, तथा ब्रह्मणि चेतोर्पणोपदेशात् गायत्रीसादृश्यं चतुष्पात्त्वं ब्रह्मण्यनुसन्धेयमित्युपदिश्यते गायत्र्याः सर्वात्मकत्वानुपपत्तेरित्यर्थः । तथा हिदर्शनम्। तथा अन्यत्रापिं अच्छन्दस एव सादृश्यात् छन्दश्शब्देनाभिधानं दृश्यते - ते वा एते पञ्चान्ये पञ्चान्ये दश संपद्यन्ते इत्यारभ्य सैषा विराडन्नात् इति ॥२६॥

If it is objected that Brahman is not signified by the statement, on account of the 'Gayatri' meter being denoted, we say it is not so, because it is declared that one should meditate with the mind upon Brahman in the form of Gayatri. (1-1-26)

If it is argued that there is only the mention of the Gayatri Chandas as having all entities as its quarters or padas by the statement - 'the Gayatri is indeed everything'; (Ch.Up.3-12-1) we say it is not so. The text declares the application of the idea of Gayatri by the mind to Brahman.

As Gayatri has four padas, similarly in Brahman also, one should have the idea of four quarters in his mind. It is taught that the likeness of Gayatri is in respect of having four quarters and Brahman is to be meditated as similar to Gayatri only in this aspect. Because there is incompatibility of Gayatri being the self of all, it is seen thus. Even elsewhere there is likeness only in respect of meter. It is seen that it is called by the name 'chandas' as in the case of 'these five (vayu and others) and those five (Prana and others) become ten and are thus 'virat.' This is what is virat" and virat is food. (Ch.Up. 4-3-8).

भूतादिपादव्यपदेशोपपत्तेश्चैवम् (1-1-27)

भूतपृथिवीशरीरहृदयानि निर्दिश्य, सैषा चतुष्पदा इति भूतादीनां पादत्वव्यपदेशश्च ब्रह्मण्येवोपपद्यत इति ब्रह्मैव गायत्रीशब्दनिर्दिष्टमिति गम्यते ॥२७॥

And also because it is only like this that the designation of the beings and others, being the pada or foot becomes reasonable.(1-1-27)

Describing that Gayatri has four feet or quarters as the beings, earth, the body and the heart by the statement that "Gayatri has four feet", (Ch.Up. 3-12-5) it is understood that the fact of these beings and others becoming the quarters becomes compatible only in Brahman. So, it is decided that Brahman alone is declared by the term "Gayatri".

उपदेशभेदान्नेति चेन्नोभयस्मिन्नप्यविरोधात्

(1-1-28)

"पादेऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि" इति

पूर्ववाक्योदितं परं ब्रह्मैवास्तु । तथापि "अथ यदतः परो दिवो ज्योतिः इति द्युसम्बन्धमात्रेण नेह तत् प्रत्यभिज्ञायते, तत्र चात्र च उपदेशप्रकारभेदात् । तत्र हि दिवि इति द्यौः सप्तम्या निर्दिश्यते। इह च, "दिवः परो ज्योतिः" इति पञ्चम्या । ततो न प्रतिसन्धानमिति चेन्न - उभयस्मिन्नपि व्यपदेशे उपरिस्थितिरूपार्थैक्येन प्रतिसंधानाविरोधात् । तथा वृक्षाग्रे श्येनः, वृक्षाग्रात्परतः श्येनः इति ॥२८॥

If it is argued that Brahman is not recognised on account of the difference in instruction, we say it is not so. Because, there is no contradiction even in these two kinds of instructions. (1-1-28)

Let what is described in the previous passage as "all living beings are a quarter of that; three immortal quarters of this are in the celestial Dyuloka" (Ch. Up. 3-12-6), be Supreme Brahman. But yet, it is not recognised in what is described as "that light which shines above the heaven" (Ch.Up.3-13-7) as Supreme Brahman, by mere relationship with heaven. Because, there is difference and discrepancy in what is taught in the former text and the latter text. So the mode of instruction differs. There, "Dyuloka" is pointed out as "divi" in the locative case. In the latter text, it is narrated by the oblative case as "the light above heaven". Therefore, there is no recognition of the same truth. If it is argued like this, we say it is not so. Because, there is no contradiction in understanding in both these kinds of declaration as there is unity of sense of being above, as in the case of the illustration - the hawk on the top of the tree, and the hawk above the top of the tree.

इन्द्रप्राणाधिकरणम्

प्राणस्तथाऽनुगमात् (1-1-29)

कौषीतकिब्राह्मणे प्रतर्दनविद्यायाम्, 'त्वमेव मे वरं वृणीष्व यं त्वं मनुष्याय हिततमं मन्यसे' इतिप्रतर्दनेनोक्त इन्द्रः, 'प्राणोऽस्मि प्रज्ञात्मा तं मामायुरमृतमित्युपास्स्व' इत्याह । अत्र हिततमोपासनकर्मतया निर्दिष्ट इन्द्रप्राणशब्दाभिधेयः किं जीवः ? उत परमात्मेति संशयः । जीव इति पूर्वः पक्षः । कुतः ? इन्द्रशब्दस्य जीवविशेषे प्रसिद्धेः, प्राणशब्दस्यापि तत्समानाधिकरणस्य स एवार्थ इति, "तन्मामायुरमृतमित्युपास्स्व" इति तस्यैवोपास्यत्वोपदेशात् इति । राद्धान्तस्तु - इन्द्रप्राणशब्दनिर्दिष्टं जीवादर्थान्तरभूतं परं ब्रह्म, "स एष प्राण एव प्रज्ञात्माऽऽनन्दोऽजरोऽमृतः" इतीन्द्रप्राणशब्दनिर्दिष्टस्यैव जीवेष्वसंभावितानन्दत्वा जरत्वामृतत्वादिश्रवणात् । सूत्रार्थस्तु - उपास्यतयोपदिष्टम् इन्द्रप्राणशब्दाभिधेयं परं ब्रह्म । तथेति प्रकारवचनः । परब्रह्मप्रकारभूतेष्वस्यानुगमात् ॥२९॥

Prana is Brahman because there is connection (of the characteristics of Brahman to it).(1-1-29)

In the Pratardana Vidya, in the Kaushitaki Brahmana, we have a passage as follows:-

"Indra says to Pratardana, who said "you alone choose a boon for me, a boon which you consider most beneficial to man", "I am Prana, the intelligent self (prajnatma). Meditate upon me of such nature as life and immortality" (Kau.Up. 3-1; 3-2). Is this entity designated by the term "Indra Prana" - prescribed here as the object of meditation

which is most beneficial, the jivatman or Paramatman ? A doubt arises here like this. The prima facie view is that it is the jivatman. Why ? Because, the term Indra is well-known as denoting a particular individual self. Even the term prana which is in co-ordination with Indra, has the same sense. Because, here there is the instruction that he alone is the object of meditation as prescribed in the statement - "Meditate upon me of such nature as life and immortality".

But, the sidhanta is as follows :

The Being denoted by the term Indra Prana, that is taught as the object of meditation, is Supreme Brahman. The term 'tatha' signifies the 'prakara' or characteristics. As there is connection of bliss and others that are the attributes of Supreme Brahman, to this being viz. Indra Prana, Indra Prana is Supreme Brahman.

न वक्तुरात्मोपदेशादिति चेदध्यात्मसंबन्धभूमा ह्यस्मिन् (1-1-30)

नायमुपास्यः परमात्मा - "मामेव विजानीहि", "तं मामायुरमृतमित्युपास्स्व" इति प्रज्ञातजीवभावस्येन्द्रस्य वक्तुः स्वात्मन उपास्यत्वोपदेशात् । उपक्रमे जीवभावनिश्चये सति उपसंहारस्य तदनुगुणतया नेयत्वादिति चेन्न अध्यात्मसम्बन्धभूमा ह्यस्मिन् - आत्मनि संबन्धः अध्यात्मसंबन्धः ; तस्य बहुत्वम् । जीवादर्थान्तरभूतात्मासाधारणधर्मसम्बन्धबहुत्वमस्मिन् प्रकरणे उपक्रमप्रभृति आ उपसंहारादुपलभ्यते । उपक्रमे तावत्, "यं त्वं मनुष्याय हिततमं मन्यसे' इति ह्यनेनोच्यमानमुपासनं परमात्मोपासनमेव, तस्यैव हिततमत्वात् । तथा, "एष एव साधु

कर्म कारयति'' इत्यादिसाध्वसाधुकर्मणोः कारयितृत्वं परमात्मन एव धर्मः । तथा, ''तद् यथा रथस्यारेषु नेमिरर्पिता नाभावरा अर्पिताः'', इति सर्वाधारत्वञ्च तस्यैव धर्मः, आनन्दादयश्च, ''एष लोकाधिपतिरेष सर्वेशः'' इति च । हीति हेतौ अतः परं ब्रह्मैवायमित्यर्थः ॥३०॥

परमात्मैवोपास्यश्चेत् - कथमिन्द्रः, ''मामुपास्स्व'' इत्युपदिदेश - इत्यत आह

If it is said that the term "prana" does not denote Brahman on account of the speaker (Indra) denoting himself (to be meditated upon), we say it is not so, because the multitude of connections with Paramatman become compatible only if the speaker is viewed as Paramatman. (1-1-30)

The object of meditation here is not Paramatman because the speaker, Indra, whose jivahood is well-known enjoins upon Pratardana to meditate upon himself as "know me alone"(Kau.Up. 3-1), "meditate upon me as life, as immortality" (Kau.Up.3-2). When it is ascertained that it is the jivatman that is referred here in the initial part of this section, the concluding part also should be interpreted according to that alone. If it is argued like this, we say it is not so, because there is multitude of references related to Paramatman. Adhyatma sambandha means references related to the Paramatman. "Bhooma" of that means plentitude of that. In this context, beginning with the initial passage upto the concluding part, multitude of references related to the unique attributes of Paramatman who is different from the jivatman, are obtained. In the initial passage, Pratardana asks Indra to grant him a boon with

the words "that which you consider most beneficial to men" (Kau.Up.3-1) and the meditation that is enjoined by him accordingly is certainly meditation upon Paramatman alone, as that alone is most beneficial. The fact of causing the performance of good deeds or evil deeds is decidedly the characteristic of Paramatman. The fact of "sarvadharatva" or being the support of all other entities as mentioned in the passage 'for, in the case of chariot, the circumference of the wheel is supported by the spokes, and as the spokes are supported by the nave, even in the same way, the elemental objects are supported by the intelligent selves and in turn, the intelligent selves are supported by prana" (Supreme Paramatman) (Kau.Up. 3-9). Even so Bliss & others are the dharmas of Paramatman. The sruti declares "He is the Lord of all the worlds. The Master of all" (Kau.Up.3-9). The indeclinable 'hi' is indicating the reason. Therefore, the meaning is that Indra Prana is Supreme Brahman alone.

If Paramatman alone is the object of meditation, how is it that Indra enjoins "meditate upon me"? To this question, the Sutrakara gives the answer as follows :-

शास्त्रदृष्ट्या तूपदेशो वामदेववत् । (1-1-31)

इन्द्रस्य जीवस्यैव सतः स्वात्मत्वेनोपास्य भूतपरमात्मोपदेशोऽयं शास्त्रदृष्ट्या । ''अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा'', ''तत्त्वमसि'', ''य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्माऽन्तर्याम्यमृतः'', ''एष सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः'' इत्यादीनि हि शास्त्राणि परमात्मानं जीवात्मन आत्मतयोपदिदिशुः । अतो जीवात्मवाचिनः शब्दाः जीवात्मशरीरं

परमात्मानमेव वदन्तीति शास्त्रदृष्टार्थस्य तस्य, ''मामेव विजानीहि'', ''माम् .... उपास्स्व'' इति स्वात्मशब्देन परमात्मोपदेशो न विरुध्यते । यथा वामदेवः शास्त्रदृष्ट्या स्वात्मशरीरकं परमात्मानं पश्यन्, अहमिति परमात्मानमवोचत्, ''तद्धैतत् पश्यन् ऋषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चाहं कक्षीवानृषिरस्मि विप्र'' इति ॥३१॥

The instruction given by Indra that he alone is to be meditated is given through insight gained from Shastra or the scriptures, as in the case of Vamadeva.(1-1-31)

The instruction given by Indra, the individual soul, to meditate upon Paramatman, the object of meditation, as the internal self of his self is given through insight gained form the shastra or scripture. The scriptural statements such as 'the self of all, the ruler of all has entered within all entities' (Tai. Ara 3-21), "that thou art" (Ch. Up. 6-8-7), "He who resides in the Atman, who is within the Atman, whom the atman does not know, for whom the atman is the body, who rules over the atman from within, he is your self, the internal ruler, immortal, (Bri. Up. 3-7-22), "this internal ruler of all entities, who is opposed to all that is defiling, the resplendent Lord, the one Narayana" (Subala-7) and others, have taught that Paramatman is the internal self of the jivatman. So, terms that denote the jivatman signify paramatman alone having the jivatman as His body. The instruction that Indra gave as "know me alone", "meditate upon me alone" is not opposed as he is teaching meditation upon Paramatman alone by the term "myself", "me alone", as they extend in connotation upto Paramatman

according to the insight of the shastras. As Vamadeva realised through the insight of the shastras. Paramatman having his self as His body and signified Paramatman by the term "aham" in the statement "Seeing this the Rishi Vamadeva understood, I am Manu, I am Surya, I am Rishi Kakshivan and a Vipra (Br. Up. 1.4.10)".

जीवमुख्यप्राणलिङ्गान्नेति
चेन्नोपासात्रैविध्यादाश्रितत्वादिह तद्योगात् ।
(1-1-32)

''त्रिशीर्षाणं त्वाष्ट्रमहनम् । अरुन्मुखान् यतीन् सालावृकेभ्यः प्रायच्छम्'', ''यावदस्मिन् शरीरे प्राणो वसति तावदायुः'' इति जीवमुख्यप्राणलिङ्गात् नाध्यात्मसंबन्धभूम्ना परमात्मत्वनिश्चय इति चेन्न; परमात्मन एव स्वाकारेण, जीवशरीरकत्वेन, प्राणशरीरकत्वेन चोपासात्रैविध्याद्धेतोः तत्तच्छब्देनाभिधानमिति निश्चीयते । अन्यत्रापि ब्रह्मोपासना त्रैविध्यस्याश्रितत्वात् - ''सत्यं ज्ञानमनन्तं ब्रह्म'', ''आनन्दो ब्रह्म'' इति स्वाकारेणोपास्यत्वम्; ''सच्च त्यच्चाभवत्'' इत्यादिना भोक्तृशरीरकत्वेन भोग्यशरीरकत्वेन च। इह प्रतर्दनविद्यायामपि तस्य त्रैविध्यस्य संभवात् । अतः इन्द्रप्राणशब्दनिर्दिष्टः परमात्मा ॥३२॥

If it is argued that the multitude of connection with Paramatman, does not happen, as there are characteristic marks of the jivatman and the vital airs, we say it is not so, because of the fact that meditation is threefold. Such kind of threefoldness of meditation is resorted to by other scriptural texts

also, and the threefoldness of meditation is also appropriate.(1-1-32)

If it is objected that Indra Prana does not relate to Paramatman on account of the multitude of relation to Paramatman on account of the fact that there are characteristic marks of the individual selves and vital airs, as evidenced in the statements found here, such as "I killed the three-headed son of Tvashtra", "I gave up the sanyasins that were averse to Vedanta to the wild wolves"(Kau. Up. 3-1), "life is only so long as the prana dwells in this body" (Kau. Up.3-2), we say it is not so - because, of the reason that meditation upon Paramatman is threefold. It may be directly on paramatman in his own form or it may be as possessing the jivatman as His body; or it may be in the form of having Prana or vital airs as His body. On account of this reason, it is determined that Paramatman is called by the respective terms. Even elsewhere, the threefoldness of meditation upon Brahman is resorted to. Passages such as "satyam, jnanam, anantam Brahma" (Tai.Up. 2-1), "Anando Brahma" (Tai.Up. 2-6), ordain meditation upon Brahman in its own form. In the passage "He became 'sat' and 'tyat' (Tai.Up.2-6)", the meditation upon Brahman having the individual soul or the enjoyer as His body and the non-sentient matter, the object of enjoyment as His body, is prescribed. Even here, in the "Pratardana Vidya", the threefoldness of meditation is possible. Therefore, the being designated by the term Indra Prana is Paramatman himself.

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे प्रथमाध्यायस्य प्रथमः पादः

अथ प्रथमाध्यायस्य द्वितीयः पादः

सर्वत्र प्रसिद्ध्यधिकरणम्

सर्वत्र प्रसिद्धोपदेशात् (1-2-1)

छान्दोग्ये श्रूयते, ''सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयोऽयं पुरुषः यथाक्रतुरस्मिन् लोके पुरुषो भवति, तथेतः प्रेत्य भवति । स क्रतुं कुर्वीत मनोमयः प्राणशरीरः'' इति । अत्र ''सर्वं खल्विदं ब्रह्म'' इति सर्वात्मकत्वेन निर्दिष्टं ब्रह्म किं प्रत्यगात्मा, उत परमात्मेति संशयः ।

प्रत्यगात्मेति पूर्वः पक्षः । सर्वत्र तादात्म्योपदेशो हि तस्यैवोपपद्यते । परस्य तु ब्रह्मणः सकलहेयप्रत्यनीक कल्याणैकतानस्य समस्तहेयाकरसर्वतादात्म्यं विरोधादेव न संभवति। प्रत्यगात्मनो हि कर्मनिमित्तो ब्रह्मादिस्तम्बपर्यन्तसर्वभाव उपपद्यते । सृष्ट्यादिहेतुत्वञ्च तत्तत्कर्मनिमित्तत्वेन सृष्ट्यादेरूपपद्यते। ब्रह्मशब्दोऽपि बृहत्त्वगुणयोगेन, ''तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते'' इतिवत् तत्रैव वर्तते ।

राद्धान्तस्तु - ''तज्जलान् इति सर्वं खल्विद ब्रह्म'' इति तज्जन्मस्थितिलयहेतुकं तदात्मकत्वं प्रसिद्धवन्निर्दिश्यमानं परस्यैव ब्रह्मण उपपद्यते । परस्माद् ब्रह्मण एव हि जगज्जन्मस्थितिलयाः प्रसिद्धाः - ''सोऽकामयत बहु स्यां प्रजायेयेति'', ''इदं सर्वमसृजत'' इत्यादिषु । तथा सर्वात्मकत्वञ्च जन्मादिहेतुकं परस्यैव ब्रह्मणः प्रसिद्धम् - ''सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः; ऐतदात्म्यमिदं सर्वम्'' इति । हेयप्रत्यनीक

कल्याणैकतानात्मनश्च परस्य हेयाकरसर्वभूतात्मत्वमविरुद्धम् ; ''यः पृथिव्यां तिष्ठन् ... यस्य पृथिवी शरीरम्, य आत्मनि तिष्ठन् यस्यात्मा शरीरम्, स त आत्माऽन्तर्याम्यमृतः'' इत्यादिना शरीरात्मभावेन सर्वात्मत्वोपपादनात् शरीरात्मनोश्च स्वभावव्यवस्थानात् । सर्वं ब्रह्मेति सामानाधिकरण्यनिर्देशश्च सर्वशब्दस्य सर्वशरीरके ब्रह्मण्येव प्रवृत्तेरुपपद्यते । शरीरवाची हि शब्दः शरीरिण्यात्मन्येव पर्यवस्यति देवमनुष्यादिशब्दवत् ।

सूत्रार्थस्तु - सर्वत्र - ''सर्वं खल्विदं ब्रह्म'' इति निर्दिष्टे वस्तुनि सर्वशब्दवाच्ये सामानाधिकरण्येन तदात्मतया निर्दिष्टं परं ब्रह्मैव। कुतः ? प्रसिद्धोपदेशात्, ''तज्जलान् इति सर्वमिदं ब्रह्म खलु'' इति प्रसिद्धवत् तस्योपदेशात् सर्वात्मकत्वोपदेशाच्च । तदेव हि जगज्जन्मस्थितिलयहेतुत्वेन वेदान्तेषु प्रसिद्धम् ॥१॥

In the text "Sarvam Khalvidam Brahma", the term "Brahma" signifies Paramatman, because everywhere it is taught as well-known as the cause of origination, sustenance and destruction of the universe. (1-2-1)

In the Chandogya Upanishad, we come across a statement as follows :-

"All this is verily Brahman, as it is born of it, living in it, and merges in it. Thus, one should meditate upon it, being calm. The purusha is characterised by meditation. As one meditates upon Brahman here in this world, so he becomes after departing from this world." "So, purusha should meditate upon Brahman. Brahman is known by the pure mind. He has prana as his body, etc." (Ch. Up. 3.14.1 & 2). Here a doubt arises as follows :-

Is Brahman which is denoted as being the self of all (in the statement "All this is Brahman") the individual self or the Supreme Self ?

The prima facie view is that he is the individual self. The instruction that he is one with everything, everywhere, is appropriate only in the case of the individual self. For the Supreme Brahman, that is opposed to all that is defiling, and that is characterised by all auspicious qualities, the identity with all that is the source of all "detestable" objects, does not happen, as it is contradictory to its nature. The individual self, on the other hand, can become everything, beginning with the four-faced-Brahma upto the smallest worm on account of his karma. The cause of creation & others, becomes compatible in respect of jiva on account of the creation & others happening on account of the respective karma. The term Brahma also indicates the jivatman alone on account of the relationship of the quality of being vast, as stated in the statement, "From that, this matter, name, form & others, emerge". (Mu.Up. 1-1-9); Therefore, the term Brahma signifies the jivatman alone.

The conclusion is as follows :-

Brahman is described here as the cause of the creation, sustenance & destruction of the universe by the text - "all this is verily Brahman, because it is born of that, living in it and withdrawn into it." Here, the fact of Brahman being the self of all, is also prominently denoted. This will be appropriate only in the case of the Supreme Brahman. It is very well-known that the origination of this universe, the sustenance of it and the destruction of it, happen only from Brahman, as evidenced in the texts -

- "He willed, may I become many, may I be born (Tai.Up. 2-6)
- "He created all this" (Tai.Up. 2-6)

Similarly, the fact of being the self of all other entities and the cause of creation & others, are well-known only as related to Paramatman, as known from the text - 'all these things, my dear, are having "sat" alone, as their cause'. All these beings are living in "sat" and all these beings are withdrawn into "Sat" (Ch.Up. 6-8-4). 'All this is having "Sat" as its atman' (Ch.Up. 6-8-7). For the Supreme Brahman, who is opposed to all that is defiling and who is of the one nature of being ever auspicious to be the self of all entities that are the source of imperfection & defilement, is not contradicting His nature, as the fact of being the internal self of all other entities has been denoted through the body-soul relationship, as expounded in the texts - 'He who resides in the earth, for whom earth is body; He who resides in the atman, for whom the atman is body, He alone is your internal self, the immortal' (Br.Up. 3-7-7, 3-7-26 Ma) & others - because the characteristics & nature of the body & atman are well determined. The statement of concommitant co-ordiantion as "all this is Brahman" is appropriate in the case of Brahman who is to be denoted by the term "sarva", having all other entities as his body. All terms signifying the body culminate in signifying the atman alone, just as the terms like god, man & others.

The meaning of the sutra is as follows :-

In the statement "all this is verily Brahman", the being that is denoted by the term "sarva" is Supreme Brahman alone, that is signified as the self by concommitant co-ordination. Why ? On account of the declaration which is

well-known, that has been taught as very well-known as - 'all this is verily born of it, living in it and withdrawn into it;' and also on account of the teaching that it is the self of all ; that is verily well-known in the Upanishad as the cause of the origination, sustenance and destruction of the universe.

विवक्षितगुणोपपत्तेश्च (1-2-2)

मनोमयत्वादिकाः सत्यसङ्कल्पमिश्रा विवक्षिता गुणाः परस्मिन्नेवोपपद्यन्ते ॥१॥

The term Brahman here signifies Paramatman, because the qualities meant to be stated are possible only in Brahman. (1-2-2)

The qualities that are attributed beginning with "manomayatva" and concluding with "satya-sankalpatva", or the fact of being grasped by the pure mind and the fact of having true-will - are possible only in Supreme-Brahman.

अनुपपत्तेस्तु न शारीरः (1-2-3)

एतेषां गुणानाम् अनन्तदुःखमिश्र परिमितसुखलवभागिनि अज्ञे कर्मपरवशे शारीरे प्रत्यगात्मन्यनुपपत्तेश्चायं न शारीरः, अपि तु परमेव ब्रह्म ॥३॥

The Being signified by the term Brahman here is not the jivatman, because it does not become compatible. (1-2-3)

As all these auspicious qualities are not compatible in the individual self, who is characterised by little happiness mixed with sorrow, who is ignorant and dominated by

Karma, he - who is signified by the term Brahman here - is not the individual self but is the Supreme Self.

कर्मकर्तृव्यपदेशाच्च (1-2-4)

"एतमितः प्रेत्याभिसंभवितास्मि" इति प्राप्यतया उपास्यो निर्दिश्यते ; प्राप्तृतया च जीवः । ततश्च जीवादन्यदेवेदं परं ब्रह्म ॥४॥

The term Brahma here does not signify the jivatman because there is a separate denotation of the object to be attained - (Karma) & the attainer (Karta). (1-2-4)

The upanishadic text denotes "Brahman" as an object of meditation to be attained and the individual self as one who attains, in the text "departing from this body, I shall attain Him" (Chandogya 3.14.4). Therefore also, the Supreme Brahman is different from the jivatman.

शब्दविशेषात् (1-2-5)

"एष म आत्माऽन्तर्हृदये" इति शारीरः षष्ठ्या निर्दिष्टः, उपास्यः प्रथमया । अतश्च जीवादन्यः ॥५॥

The term Brahma does not signify jivatman here on account of the particular signification of Paramatman. (1-2-5)

In the text - "this is my atman who is within the heart" (Ch.Up. 3-14-3) - the individual self is signified in the genitive case and the Paramatman, the object of meditation is exhibited in the nominative case. Therefore also, the one that is signified by the term Brahman is different from the individual self.

स्मृतेश्च (1-2-6)

"सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च" इति स्मृतेश्च । अतश्च जीवादन्य उपास्यः परमात्मा ॥६॥

And on account of the authority of the smriti or secondary text, the one that is signified by the term Brahma is not the jivatman.(1-2-6)

The smriti declares - "I dwell in the heart of all beings and from me comes memory, knowledge as well as their loss" (Bhagavad Gita 15.15). Therefore also, Paramatman, the object of meditation, is different from the jivatman.

अर्भकौकस्त्वात् तद्व्यपदेशाच्च नेति चेन्न निचाय्यत्वादेवं व्योमवच्च (1-2-7)

"एष म आत्माऽन्तर्हृदये" इति अल्पस्थानत्वात्, "अणीयान् व्रीहेर्वा यवाद्वा" इत्यल्पत्वव्यपदेशाच्च न परं ब्रह्मेति चेन्न-निचाय्यत्वादेवम् । एवमुपास्यत्वाद्धेतोरल्पायतनत्वव्यपदेशः; न स्वरूपाल्पत्वेन; "ज्यायान् पृथिव्याः" इत्यादिना सर्वस्माज्ज्यायस्त्वोपदेशात् । ज्यायसोऽप्यस्य हृदयायतनावच्छेदेनाल्पत्वानुसन्धानमुपपद्यते । व्योमवत् - यथा महतोऽपि व्योम्नः सूचीपथादिष्वल्पत्वानुसन्धानम् । चशब्दोऽवधारणे । तद्वदेवेत्यर्थः । स्वाभाविकं चास्य महत्त्वमत्राभिधीयत इत्यर्थः । 'ज्यायान् पृथिव्या ज्यायानन्तरिक्षात्ज्यायान् दिवो ज्यायानेभ्यो लोकेभ्यः" इति ह्यनन्तरमेवोपदिश्यते ॥७॥

If it is argued that this text does not signify Brahman on account of the smallness of the abode,

and on account of the denotation of minuteness of the being meditated upon, we say it is not so because, Brahman has thus to be meditated upon and because in the same passage it is said that it is like ether. (1-2-7)

As it is declared that He resides in a small abode in the statement - "This self of mine, within the heart" (Ch.Up. 3-14-3) - and as there is a denotation that he is very minute as mentioned in the text - "he is smaller in size than a corn, or a grain of wheat" (Ch.Up. 3-14-7) - the one who is denoted here is not Brahman. If it is said so, we say it is not so, because the Supreme Brahman is spoken of as such on account of its having to be meditated as such. The denotation of residing in a small abode and having a minute proportion is on account of that to be meditated upon as such; not on account of being minute in its essential nature, because there is a declaration as "He is greater than the earth" (Ch.Up.3-14-3) & others. There is a declaration that he is greater than all other objects. Though He is great, it is reasonable to reflect upon Him as minute on account of the smallness of the abode of the heart just like ether. Though ether is vast & great, it is reflected upon as minute, as noticed in the hole of a needle. The term "cha" has the force of emphasis. "Even like that" is the meaning of that. The idea is, the natural greatness of this entity is denoted here. It is declared in a further text "He is greater than the earth, greater than sky, greater than the heavens and greater than all this world" (Ch.Up. 3-14-3)

संभोगप्राप्तिरिति चेन्न वैशेष्यात् (1-2-8)

यदि उपासकशरीरे हृदयेऽयमपि वर्तते; ततस्तद्वदेवास्यापि

शरीरप्रयुक्तसुखदुःखसंभोगप्रतिरिति चेन्न, हेतुवैशेष्यात् । न हि शरीरान्तर्वर्तित्वमात्रमेव सुखदुःखोपभोगहेतुः, अपि तु कर्मपरवशत्वम्, तत्तु अपहतपाप्मनः परमात्मनो न संभवति ॥८॥

Should it be said that the experience of joy & sorrow, would happen to Paramatman also, we say it is not so, because there is difference between these two. (1-2-8)

If the Paramatman also resides in the heart of the body of the individual self, then it follows that He will also be subjected to the experience of pleasure & pain resulting on account of the association with the body just like the jivatman. If it is argued thus, we say it is not so, because there is difference of reasons. Mere dwelling within the body is not verily the cause of experiencing joy & sorrow; but, it is on account of being dominated by karma. That, never happens to Paramatman, who is opposed to all that is evil or sinful.

अत्रधिकरणम्

अत्ता चराचरग्रहणात् (1-2-9)

कठवल्लीष्वाम्नायते, ''यस्य ब्रह्म च क्षत्रं चोभे भवत ओदनः। मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः'' इति । अत्रौदनोपसेचनसूचितोऽत्ता किं जीवः, उत परमात्मेति संशयः । जीव इति पूर्वः पक्षः । कुतः? भोक्तृत्वस्य कर्मनिमित्तत्वात्, जीवस्यैव तत्सम्भवात् । राद्धान्तस्तु - सर्वोपसंहारे मृत्यूपसेचनमदनीयं चराचरात्मकं कृत्स्नं जगदिति तस्यैतस्यात्ता परमात्मैव । न चेदं कर्मनिमित्तं भोक्तृत्वम्, अपि तु जगत्सृष्टि

स्थितिलयलीलस्य परमात्मनो जगदुपसंहारित्वरूपं भोक्तृत्वम् । सूत्रार्थः - ब्रह्मक्षत्रौदनस्यात्तापरमात्मा, ब्रह्मक्षत्रशब्देन चराचरस्य कृत्स्नस्य जगतो ग्रहणात् । मृत्यूपसेचनो ह्योदनो न ब्रह्मक्षत्रमात्रम्, अपि तु तदुपलक्षितं चराचरात्मकं कृत्स्नं जगदेव ॥९॥

The eater is Paramatman on account of the fact that the movable and the immovable are mentioned there as "food". (1-2-9)

We read in the Katavalli as follows :-

"Who can know as to how that Supreme Self is, to whom the Brahma and the Kshatra (the movables & the immovables) both become food and to whom death is curry" (Kata.Up. 2-25)

Is the "eater" who is suggested by the words "food" & "Curry" jivatman or Paramatman ? This doubt arises here. The Prima facie view is that he is the jivatman alone. Why? The eating is on account of the karma and it is surely belonging to the individual self alone.

The conclusion is as follows :-

In the act of re-absorption of all entities in this world, death (or Mrityu) happens to be the curry, and the food that is eaten is the entire universe of the form of movables & immovables. So, the eater of this food is Paramatman. This eatership (or enjoyership) is not resulting on account of karma; but, it is the eating of the form of absorption of the entire universe by Paramatman, who sports in the act of creation, sustenance & destruction of the world. The meaning of the sutra is as follows :-

The eater of the food of the form of Brahma & Kshatra (movables & immovables) is Paramatman, as the two terms "brahma & kshatra" signify the entire universe of the form of movables & immovables. The food that is eaten, suggested by having "mrityu" as curry, does not signify mere movables or immovables, but it signifies the entire universe itself indicated by the terms - movables & immovables.

प्रकरणाच्च (1-2-10)

"महान्तं विभुमात्मानं मत्वा धीरो न शोचति", "नायमात्मा प्रवचनेन लभ्यो न मेधया" इति परस्यैव हीदं प्रकरणम् । अतश्चायं परमात्मा ॥१०॥

नन्वनन्तरम्, "ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्ध्ये" इति द्वयोः कर्मफलादनश्रवणात्, परमात्मनश्च कर्मफलादनानन्वयात्, अन्तःकरणद्वितीयो जीव एव तत्रात्तेति प्रतीयते अतोऽत्रापि स एव जीवोऽत्ता भवितुमर्हतीत्याशङ्क्याह -

And also on account of the context, it becomes determined that the eater is Paramatman. (1-2-10)

As it is read in the Katopanishad that "meditating upon the Supreme Self possessing great powers, who is all pervasive, a wiseman does not come to grieve (Kata 2.22)", "this Supreme Self is not attainable either through thinking or by meditation or by much hearing (Kata 2.23)", this is verily the context of the Supreme Paramatman. Therefore, this "eater" is Paramatman.

An objection may be raised like this :-

In the Katopanishad, we read in the mantra - "the two, jivatman and paramatman viz. shade and light, that enjoy

the results of action in this very world of good deeds, and that have entered the cave in the most supreme excellent place" (Kata 3.1). Here, we read that both of them experience the results of karma; but, as there cannot be a relation to Paramatman, as regards the experience of the results of karma, it appears the jivatman alone - associated with the "antahkarana" or "buddhi" - is the eater. In the same way, here also, that jivatman alone, should be taken as the eater. To this objection, the Sutrakara replies in the next sutra.

गुहां प्रविष्टावात्मानौ हि तद्दर्शनात् (1-2-11)

गुहां प्रविष्टौ जीवात्मपरमात्मानौ । जीवद्वितीयः परमात्मैव तत्र प्रतीयत इत्यर्थः । स्वयमनश्नतोऽपि परमात्मनः, प्रयोजकतया पानेऽन्वयो विद्यते । जीवद्वितीयः परमात्मेति कथमवगम्यते ? तद्दर्शनात्-तयोरेव ह्यस्मिन् प्रकरणे गुहाप्रवेशव्यपदेशो दृश्यते - ''तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति'' इति परमात्मनः, ''या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्याजायत'' इति जीवस्य । कर्मफलानि अत्तीत्यदितिः जीवः ॥११

The two that have entered into the çave, are the two atmans (jivatman & Paramatman) on account of this being seen. (1-2-11)

The two that entered into the cave of the heart, are verily jivatman & Paramatman. The Paramatman alone, having jiva as a second entity is known there. Though Paramatman does not experience, He is related to it, as

one who causes that. How is it known that Paramatman alone, having jivatman as a second entity has entered into the cave of the heart ? It is seen like that in the sruti, which states as follows :-

"A wiseman discards pleasure & sorrow, after realising the Supreme Self - difficult to be perceived, hidden in the cave of the heart - that has entered the heart and that is residing there, as the indwelling principle, through the realisation of one's own self through meditation" (Kata.Up. 2-12).

"That aditi (jivatman) who remains with the breath - possessing the many sense-organs - who is dwelling in the cave after entering it, and who is born contacted with the elements, is indeed that (having Paramatman as its own innerself) (Kata.Up. 4-7)". Aditi means jivatman, as he experiences the results of karma.

विशेषणाच्च (1-2-12)

अस्मिन् प्रकरणे ह्युपक्रमप्रभृति उपसंहाराज्जीवपरमात्मानावेव उपास्यत्वोपासकत्व प्राप्यत्वप्राप्तृत्वादिभिः विशेष्येते, ''महान्तं विभुमात्मानं मत्वा धीरो न शोचति'', ''विज्ञानसारथिर्यस्तु मनः प्रग्रहवान् नरः । सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम्'' इत्यादिषु । अतश्चात्ता परमात्मा ॥२१॥

On account of the distinctive qualities mentioned here (the jivatman and Paramatman are referred to in this context.) (1-2-12)

In this section, from the beginning to the end, the Paramatman and the jivatman alone are represented as the object of meditation and the object of attainment, and as the

individual self, as meditating principle and the person that attains - "Meditating upon that great infinite self, the intelligent one does not grieve" (Kata.Up. 4.4); "He, who has sound intellect as his charioteer, and controlled mind as the bridle, reaches the end of the road, which is verily that supreme abode of Vishnu" (Kata.Up. 3-9). These and other texts refer to the meditating individual soul and the object of meditation clearly. On account of this reason also, the eater referred to above is Paramatman alone.

अन्तराधिकरणम्

अन्तर उपपत्तेः (1-2-13)

छान्दोग्ये, 'य एषोऽक्षिणि पुरुषो दृश्यते, एष आत्मेतिहोवाच एतदमृतमभयमेतद्ब्रह्म' इति अत्र अक्ष्याधारः पुरुषः किं प्रतिबिम्बात्मा जीवदेवता विशेषान्यतमः, उत परमात्मेति संशयः। एष्वन्यतमः इति पूर्वः पक्षः। कुतः ? य एष दृश्यते इति प्रसिद्धवत्साक्षात्कारनिर्देशात्।

राद्धान्तस्तु - परमात्मैवायं अक्ष्याधारः पुरुषः, अक्षिपुरुषसम्बन्धितया श्रूयमाणा हि निरुपाधिकात्मत्वाभयत्व ब्रह्मत्व संयद्वामत्वादयः परमात्मन्येवोपपद्यन्ते। प्रसिद्धवन्निर्देशश्च, "यश्चक्षुषि तिष्ठन्" इत्यादिश्रुत्यन्तर प्रसिद्धेरुपपद्यते। साक्षात्कारश्च तदुपासननिष्ठानां योगिनाम्। सूत्रार्थस्तु - अक्ष्यन्तरः परमात्मा, संयद्वामत्वादीनां गुणानामत्रैवोपपत्तेः ॥१३॥

The person, who is within the eye is Paramatman on account of the fact that the attributes mentioned there, are compatible to Him. (1-2-13)

In the Chandogya, there is the following statement: "He said thus - this Purusha seen inside the eye is the Atman. He is immortal, the fearless and infinitely great (Ch.Up. 4.15.1)".

The doubt arises here, whether the person that is spoken of as the support of the eye, is one of these - the reflected self, the jivatman, or a particular deity presiding over the eye or Paramatman ? The prima facie view is that - one of these three, and not Paramatman. Why ? Because, it is declared as something well-known as a person that is seen. The conclusion is that, the person, who is the support of the eye - or seen within the eye - is Paramatman only, because the attributes that are mentioned in the text about the person seen within the eye, such as unconditional or natural selfhood, immortality, fearlessness, greatness, samyadvamatva (or all desirable objects sought by all, are in Him) and others become compatible only in respect of Paramatman. The declaration that is made, as well-known in the text - "seen within the eye", is also compatible, as it is well-known from other scriptural texts such as "He, who is residing in the eye, etc. (Br.Up. 3-7-18)". Perceiving Him directly on the other hand, happens to yogins who are steadfast in their meditation. The meaning of this sutra is - the one who is within the eye is Paramatman on account of the suitability of the attributes - samyadvamatva & others, only in respect of Paramatman.

स्थानादिव्यपदेशाच्च (1-2-14)

स्थानं - स्थितिः। परमात्मन एव, "यश्चक्षुषि तिष्ठन्" इत्यादौ चक्षुषि स्थितिनियमनादीनां व्यपदेशाच्चायं परमात्मा ॥१४॥

Also, on account of the statement as to abode & so on, the person seen in the eye is Paramatman. (1-2-14)

"Sthanam" means abiding in. That happens to Paramatman alone ; on account of the declaration such as "He, who resides in the eye" (Br.Up. 3-7-18) and others, that ordain residing in the eye, and controlling from within and others, this person in the eye is Paramatman.

सुखविशिष्टाभिधानादेव च (1-2-15)

"प्राणो ब्रह्म कं ब्रह्मखं ब्रह्म" इति सुखविशिष्टतया प्रकृतस्य परस्यैव ब्रह्मणोऽक्ष्याधारतया उपास्यत्वाभिधानाच्चायं परमात्मा। एवकारोऽस्यैव हेतोर्नैरपेक्ष्यावगमाय ॥१५॥

'प्राणो ब्रह्म कं ब्रह्म खं ब्रह्म" इत्यत्र सुखविशिष्टं परमेव ब्रह्माभिहितमिति कथमिदमवगम्यते ? यावता नामादिवत् प्रतीकोपासनमेवेत्याशङ्क्याह -

And on account of the text referring to only one that is characterised by bliss, the person in the eye is Paramatman. (1-2-15)

The Supreme Brahman alone that is narrated as characterised by "bliss" in the statement "Prana is Brahman; Happiness is Brahman; Ether is Brahman (Ch.Up. 4-10-5)", is enjoined to be meditated upon as residing in the eye, this person in the eye is Paramatman. The indeclinable "eva" makes it known well that this cause alone would establish this conclusion, without requiring any other proof.

How could it be understood that Supreme Brahman alone characterised by "bliss" is ordained in the text - "Prana is Brahman, "Ka" is Brahman, "Kha" is Brahman"? So much

so, it is verily a "pratikopasana" or meditation upon a symbol just like meditation upon name and others. The sutrakara arising this doubt, clears it in the next sutra.

अत एव च स ब्रह्म (1-2-16)

यतस्तत्र भवभयभीतायोपकोसलाय ब्रह्मस्वरूपजिज्ञासवे, "कं च तु खं च न विजानामि" इति पृच्छते, "यद्वा व कं तदेव खं यदेव खं तदेवकम्' इत्यन्योन्यव्यवच्छेदतकतया अपरिच्छिन्न सुखस्वरूपं ब्रह्मेत्यभिधाय, "प्राणं च हास्मै तदाकाशं चोचुः" इत्युक्तम्। अत एव - खशब्दाभिधेयः स आकाशोऽपरिच्छिन्न सुखविशिष्टं परं ब्रह्मैव ॥१६॥

For that very reason, that ether is Brahman. (1-2-16)

The "fires" declared that Brahman is of the nature of infinite bliss to "Upakosala", who was afraid of "samsara" and who was eager to enquire into the nature of Brahman and who questioned them 'I do not understand "ka" and "kha".' The fires declared that which is "ka" is the same as "kha". "That which is 'kha', is the same as 'kam'," and making a mutual distinction like this, they taught him "Prana and that alone as characterised by infinite akasa" (Ch.Up.4-10-5). Therefore, that akasa which is signified by the term "kha", characterised by infinite bliss, is Supreme Brahman alone.

श्रुतोपनिषत्कगत्यभिधानाच्च (1-2-17)

श्रुतोपनिषत्कैः अधिगतपरब्रह्मयाथात्म्यैः ब्रह्मप्राप्तये या गतिरर्चिरादिकाऽधिगन्तव्यतयाऽवगताश्रुत्यन्तरे, तस्याश्चेहाक्षिपुरुषं श्रुतवतोऽधिगन्तव्यतया, "तेर्चिषमेवाभिसंभवन्ति" इत्यादिना अभिधानादक्षिपुरुषः परमात्मा ॥१७॥

And on account of the statement of the "archiradi gati" of him who has heard the true nature of the Supreme self, this self in the eye is Paramatman. (1-2-17)

Shrutopanishathkaihi - means those people who have acquired a knowledge of the true nature of the Supreme Brahman.

The "archiradi gati" - which is the way to the attainment of Brahman - that is known from other scriptural texts - is stated in respect of a person who has heard of the self in the eye, to be gained as evidenced in the text - "they go to the fire alone"(Ch.Up.4-15-5), and others. Therefore, this person within the eye, is Paramatman.

अनवस्थितेरसंभवाच्च नेतरः (1-2-18)

परमात्मन इतरः जीवादिकः । तस्याक्षिण नियमेनानवस्थितेः अमृतत्वसंयद्वामत्वादीनां चासंभवान्न सोऽक्ष्याधारः ॥१८॥

The person in the eye is not any other than Paramatman, on account of non-permanency of abiding and of impossibility. (1-2-18)

Any one other than Paramatman - such as the jivatman & others - cannot be the support of the eye because such a one cannot necessarily abide within the eye always, and also on account of the fact that unconditional immortality and other qualities like "samyadvamatva" and others, cannot possibly belong to them. So, the person within the eye, cannot be any one other than Paramatman.

अन्तर्याम्यधिकरणम्

अन्तर्याम्यधिदैवाधिलोकादिषु तद्धर्मव्यपदेशात् (1-2-19)

बृहदारण्यके, ''यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति एष त आत्माऽन्तर्याम्यमृतः'' इत्यादिषु सर्वेषु पर्यायेषु श्रूयमाणोऽन्तर्यामी किं प्रत्यगात्मा ? उत परमात्मेति संशयः । प्रत्यगात्मेति पूर्वः पक्षः, वाक्यशेषे 'द्रष्टा श्रोता मन्ता' इति द्रष्टृत्वादिश्रुतेः, 'नान्योऽतोऽस्ति द्रष्टा' इति द्रष्ट्रन्तरनिषेधाच्च। राद्धान्तस्तु - पृथिव्याद्यात्म पर्यन्तसर्वतत्त्वानां सर्वैः तैरदृष्टेनैकेन नियमनं निरुपाधिकामृतत्वादिकश्च परमात्मन एव धर्म इत्यन्तर्यामी परमात्मा । द्रष्टृत्वादिश्च रूपादिसाक्षात्कारः । स च, 'पश्यत्यचक्षुः' इत्यादिना परमात्मनोऽप्यस्ति । 'नान्योऽतोऽस्ति द्रष्टा' इति च जीवेनादृष्टान्तर्यामिद्रष्टृवत् अन्तर्यामिणाप्यदृष्टद्रष्ट्रन्तरनिषेधपरः ।

सूत्रार्थः - अधिदैवाधिलोकादिपदचिह्नितेषु वाक्येषु श्रूयमाणोऽन्तर्यामी परमात्मा, सर्वान्तरत्वसर्वाविदितत्वसर्वशरीरकत्वसर्वनियमनसर्वात्मत्वादिपरमात्मधर्माणां व्यपदेशात् ॥१९॥

The internal ruler referred to in the texts having the terms like "Adhi-daiva" and "Adhi-loka", is Paramatman alone, because the attributes of that Paramatman, are designated there. (1-2-19)

In the Brahdaranyakopanishat, in statements such as - "He who dwells in the Prithvi, who is within Prithvi, whom Prithvi does not know, whose body is Prithvi, who controls Prithvi from within, He is your Atman, the inner ruler, the immortal" (Br.Up. 3-7-7) and others that follow successively,

an internal ruler is signified. The doubt there is, whether that internal ruler is the individual self or Paramatman ?

The prima facie view is that he is the jivatman; because, in the concluding part of the statement, it is heard that he is "a seer, a hearer, a thinker". It is stated that there is no other seer than him, in the statement - "there is no seer other than himself"(Br.Up.3-7-27). Therefore, the internal ruler is the individual self.

The conclusion is as follows :-

The internal controller is Paramatman alone, because the fact of being the one and non-second person ruling over all entities beginning with the Prithvi culminating in the jivatman, being unseen by all, and also the fact of unconditional immortality are the attributes of Paramatman alone. The fact of seeing & others, means perception of form & others. That happens to Paramatman also. The text - He sees without eyes (Sve.Up. 3.19) - points out this fact. The meaning of the statement - "there is no seer other than himself" - is as follows:-

Just as there is the seer, the antaryamin, who is not seen by the jivatman, there is no other seer unseen by even the antaryamin.

The meaning of the sutra is as follows :-

The one antaryamin who is heard in texts that are having the terms like adidaiva, adiloka & others, is the Paramatman, on account of the declaration of the attributes of Paramatman, such as being within all entities, being not known by all entities, having all entities as His body, controlling all entities other than himself, being the Self of all entities, having unconditional immortality & others.

न च स्मार्तमतद्धर्माभिलापाच्छारीरश्च (1-2-20)

स्मार्तं प्रधानम्, शारीरः प्रत्यगात्मा । स्मार्तं च शारीरश्च नान्तर्यामी, तयोरसंभावितोक्तधर्माभिलापात् । यथा स्मार्तस्याचेतनस्यासंभाविततया नान्तर्यामित्वप्रसक्तिः, तथा प्रत्यगात्मनोऽपीत्यर्थः ॥२०॥

The internal controller is not matter (that is assumed by Kapila Smriti) on account of the mention of qualities not belonging to that; nor even the individual self. (1-2-20)

Smartam means pradhana or primordial matter. The sarira is the individual self. Matter or the individual soul is not the internal ruler as there is the declaration of attributes that can never possible happen to them. As there is no possibility of being the internal ruler for matter on account of its being non-sentient, even for the individual self, it is impossible.

उभयेऽपि हि भेदेनैनमधीयते (1-2-21)

उभये - काण्वाः माध्यन्दिना अपि, ''यो विज्ञाने तिष्ठन्'', 'य आत्मनि तिष्ठन्' इति यतः प्रत्यगात्मनो भेदेन एनम् - अन्तर्यामिणम् अधीयते, अतोऽयं तदतिरिक्तः परमात्मा ॥२१॥

The individual self is not the internal ruler, for both the recensions of Brhadaranyaka speak of him as different from the internal ruler. (1-2-21)

Both i.e. the Kanva recension and the Madhyandina recension, declare this internal ruler as different from the individual self in the passages "He who resides in

vijnana"(Br.Up. 3-7-26) and "He who dwells in the self" (Br.Up.3-7-22). Therefore, this internal ruler is Paramatman, different from the individual self.

अदृश्यत्वादिगुणकाधिकरणम्

अदृश्यत्वादिगुणको धर्मोक्तेः (1-2-22)

आथर्वणे - ''अथ परा यया तदक्षरमधिगम्यते यत्तदद्रेश्यम्'' इत्यारभ्य, ''यत् भूतयोनिं परिपश्यन्ति धीराः'', ''अक्षरात्परतः परः'' इत्यादौ किं प्रधानपुरुषौ प्रतिपाद्येते? उत परमात्मैवेति संशयः। प्रधानपुरुषाविति पूर्वः पक्षः। पृथिव्याद्यचेतनगतदृश्यत्वादीनां प्रतिषेधात् तज्जातीयाचेतनं प्रधानमेव भूतयोन्यक्षरमिति प्रतीयते । तथा, 'अक्षरात्परतः परः' इति च तस्याधिष्ठाता पुरुष एवेति ।

राद्धान्तस्तु - उत्तरत्र, 'यस्सर्वज्ञः सर्ववित्'' इति प्रधानपुरुषयोरसंभावितं सार्वज्ञ्यमभिधाय, 'तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते' इति सर्वज्ञात् सत्यसंकल्पाज्जगदुत्पत्तिश्रवणात् पूर्वोक्तमदृश्यत्वादिगुणकं भूतयोन्यक्षरम्, 'अक्षरात्परतः परः' इति च निर्दिष्टं तदक्षरं परं ब्रह्मैवेति विज्ञायते ।

सूत्रार्थः - अदृश्यत्वादिगुणकः परमात्मा, सर्वज्ञत्वादि तद्धर्मोक्तेः ॥२२॥

He, who is characterised with the qualities of not being seen and others, is Paramatman, on account of the declaration of attributes belonging to Paramatman. (1-2-22)

The followers of "Atharvana" read in their text - "then, the higher knowledge is that by which the "akshara" is realised, that which is invisible" - beginning like this, the text continues further and states - "the wise visualise that cause of all entities and that which is greater than that which is higher than the "akshara" or the imperishable (Mun. Up.1-1-6 & 2-1-2). Here, the doubt arises whether pradhana and purusha are declared in these statements, or Paramatman. The prima facie view is that pradhana and purusha are expounded here. On account of the negation of visibility and others that are found in non-sentient prithvi or earth & others, it is known that pradhana alone - a non-sentient entity belonging to the class of prithvi - is the akshara, the cause of all entities. Likewise, in the statement "that which is higher than the high imperishable", (Mun.Up.2-1-2) it is expounded that the presiding entity over this matter is purusha alone.

But, the decision arrived at, is as follows :-

The akshara or the indestructible which is qualified by the attributes of invisibility and others, and which is the cause of all living beings, is Supreme Brahman alone, on account of the fact that the origination of this universe is declared from the omniscient and the one of true will, who has been described as "from Him this unmanifested matter, and through that name and form are born" (Mun.Up. 1.1.7), and as "He who is omniscient and who cognises all"(Mun.Up.1-1-9). This omniscience is never possible in respect of the pradhana or the purusha. So that which is higher than that which is higher than akshara or primordial matter, is known as Supreme Brahman alone. The meaning of the sutra, is as follows :-

He, who is qualified by invisibility and other attributes is Paramatman because of the declaration of his attributes like omniscience and others.

विशेषणभेदव्यपदेशाभ्याञ्च नेतरौ (1-2-23)

विशिनष्टि हि प्रकरणं प्रधानाद् भूतयोन्यक्षरम् एकविज्ञानेन सर्वविज्ञानादिना । तथा ; "अक्षरात् परतःपरः" इति अक्षरात् अव्याकृतात् परतोऽवस्थितात् पुरुषात् पर इति पुरुषाच्चास्य भूतयोन्यक्षरस्य भेदो व्यपदिश्यते । अतश्च न प्रधानपुरुषौ, अपितु परमात्मैवात्र निर्दिष्टः ॥२३॥

He, who is qualified by invisibility & others, is not the other two viz. pradhana and individual self on account of distinction and statement of difference. (1-2-23)

The context in this section distinguishes the akshara, the source of all beings from the pradhana or primordial matter by the declaration of "the knowledge of all by the knowledge of the one" and others. Likewise by the statement - "higher than the higher than the indestructible matter" (Mun.Up.2-1-2). By the statement - "higher than the purusha or jivatman who is existing higher than the akshara or unmanifested matter", difference of the akshara - the source of all beings - is declared from the individual self also. Therefore, He, who is qualified by invisibility and others is not matter or the individual self. But, He is declared as paramatman alone.

रूपोपन्यासाच्च (1-2-24)

'अग्निर्मूर्धा' इत्यादिना समस्तस्य चिदचिदात्मकस्य प्रपञ्चस्य भूतयोन्यक्षररूपत्वेनोपन्यासाच्चायमदृश्यत्वादिगुणकः परमात्मा ॥२४॥

On account of the description of His form also, He who is qualified by the attributes of invisibility and others is Paramatman. (1-2-24)

On account of the description of the entire universe comprising of sentients and non-sentients as the form of akshara, the source of all beings through the statement such as "fire is his head" (Mun.Up.2-1-4) etc., he who is qualified by the attributes of adrshyatva and others is Paramatman alone.

वैश्वानराधिकरणम्

वैश्वानरः साधारणशब्दविशेषात् (1-2-25)

छान्दोग्ये, "आत्मानमेवेम वैश्वानरं सम्प्रत्यध्येषि । तमेव नो ब्रूहि" इत्यारभ्य, "यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते" इत्यत्र, किमयं वैश्वानरः परमात्मेति शक्यनिर्णयः, उत नेति संशयः । अशक्यनिर्णय इति पूर्वः पक्षः, वैश्वानरशब्दस्य जाठराग्नौ, महाभूततृतीये देवताविशेषे, परमात्मनि च वैदिकप्रयोगदर्शनात्; अस्मिन् प्रकरणे सर्वेषां लिङ्गोपलब्धेश्च । राद्धान्तस्तु - "को न आत्मा किं ब्रह्म" इति सर्वेषां जीवानामात्मभूतं ब्रह्म किमिति प्रक्रमात्, उत्तरत्र च, "आत्मानं वैश्वानरम्" इति ब्रह्मशब्दस्थाने सर्वत्र वैश्वानरशब्दप्रयोगाच्च वैश्वानरात्मा सर्वेषां जीवानामात्मभूतं परं ब्रह्मेति विज्ञायते ।

सूत्रार्थः - वैश्वानरशब्दनिर्दिष्टः परमात्मा, वैश्वानर शब्दस्यानेकार्थसाधारणस्याप्यस्मिन् प्रकरणे परमात्मा - साधारणविशेषणैः सर्वात्मत्वादिभिः विशेष्यमाणत्वात् । विशेष्यत इति विशेषः ॥२५॥

Vaisvanara is Paramatman, on account of the distinction of unique attributes of Paramatman qualifying the common term vaisvanara. (1-2-25)

In the Chandogya Upanishat, a passage begins as follows :-

"You know now that vaisvanara and you meditate upon the vaisvanara atman. Enlighten us about that vaisvanara alone" (Ch.Up. 5.11.6) and in the end it is said "He who meditates upon this vaisvanara atman as bereft of limitations and measurements and as pervading everything (Ch.Up. 5.18.1)".

A doubt arises here like this -

Is it possible to determine that this Vaisvanara is Paramatman or not ?

The prima facie view is that it is not possible to decide him as Paramatman, as the word vaisvanara is seen used in the Vedic Texts to signify gastric fire, the third element "tejas" of the five elements, a particular deity and Paramatman also. In this context, there are marks agreeing with all these four.

The final conclusion arrived at is as follows :-

It is understood that the vaisvanaratman is the Supreme Brahman that is the innerself of all jivatmans or individual souls, because of the commencement of the subject as "which is that Brahman that is the self of all jivatmans", as evidenced in the statement "who is Brahman ? Who is the internal self of all?" (Ch.Up.5.11.1) and further on, as the term "vaisvanara" is used everywhere in place of Brahman as "The Vaisvanara, Atman" etc.

The meaning of the sutra is as follows :-

He, who is signified by the term "Vaisvanara" is Paramatman. Though there are different meanings that are general to this term, in this context, this term "Vaisvanara" is being qualified by attributes such as, being the self of all and others, that are unique to Paramatman alone. Therefore, "Vaisvanara" is Paramatman. "Viseshat" means being qualified.

स्मर्यमाणमनुमानं स्यादिति (1-2-26)

स्मर्यमाणं - प्रत्यभिज्ञायमानम् । अनुमीयतेऽनेनेति अनुमानम्। इतिशब्दः प्रकारवचनः । इत्थं रूपं स्मर्यमाणं वैश्वानरस्य परमात्मत्वेऽनुमानं स्यात्, द्युप्रभृतिपृथिव्यन्तमवयवविभागेन वैश्वानरस्य रूपमिहोपदिष्टम्, "अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ', "द्यां मूर्धानं यस्य विप्रा वदन्ति'' इति श्रुतिस्मृतिप्रसिद्धं परमपुरुषमिह प्रत्यभिज्ञायमानं वैश्वानरस्य परमात्मत्वे लिङ्गं स्यादित्यर्थः ।।२६।।

The form of "Vaisvanara" that is declared in the sruties and smrities, is an inferential mark, to infer Him as Paramatman, and so the Vaisvanara is Paramatman. (1-2-26)

Smaryamanam means that which is being recognised. Anumanam means that which is inferred by this. The term 'thus' points out the manner in which it is. The form of Vaisvanara which is referred to in the smrithi text will be helpful in inferring that Vaisvanara is Paramatman. The form of Vaisvanara is taught in this context as having different limbs beginning with the heaven, and upto the earth as "the fire is His head, the Sun and Moon His eyes" (Mun.Up.2-1-4) etc., and in the smrithi texts as "He of whom the wise declared the heaven as His head" (Bharata Moksha 47-68).

The form of the Supreme Self well-known from Sruties and smrithies, that is being recognised here, would be an inferential mark in establishing that Vaisvanara is Paramatman.

शब्दादिभ्योऽन्तःप्रतिष्ठानाच्च नेति चेन्न
तथा दृष्ट्युपदेशादसम्भवात्
पुरुषमपि चैनमधीयते (1-2-27)

अनिर्णयमाशङ्क्य परिहरति-शब्दादिभ्योऽन्तः प्रतिष्ठानाच्च - इति । शब्दस्तावत् वाजिनां वैश्वानरविद्याप्रकरणे, "स एषोऽग्निर्वैश्वानरः" इति वैश्वानरसमानाधिकरणोऽग्निशब्दः । अस्मिन् प्रकरणे च, "हृदयं गार्हपत्यः" इत्यारभ्य वैश्वानरस्य हृदयादिस्थानस्याग्नित्रयपरिकल्पनं प्राणाहुत्याधारत्वं चेत्यादि प्रतीयते । वाजिनामपि, "स यो ह वै तमेवमग्निं वैश्वानरं पुरुषविधं पुरुषेऽन्तःप्रतिष्ठितं वेद" इति वैश्वानरस्य शरीरान्तः प्रतिष्ठितत्वं प्रतीयते। अतः एतैर्लिङ्गैर्वैश्वानरस्य जाठराग्नित्वप्रतीतेर्नायं परमात्मेति शक्यनिर्णय इति चेत्-तन्न । तथा दृष्ट्युपदेशात् । तथोपासनोपदेशादित्यर्थः । दृष्टिः उपासनम् । जाठराग्निशरीरतया वैश्वानरस्य परमात्मन उपासनं ह्यत्रोपदिश्यते - "अयमग्निर्वैश्वानरः, पुरुषेऽन्तःप्रतिष्ठितः" इत्यादौ कथमवगम्यत इति चेत् - असम्भवात्, केवलजाठराग्नेस्त्रैलोक्यशरीरत्वाद्यसंभवात् । पुरुषमपि चैनमधीयते। चशब्दः प्रसिद्धौ । वाजिनः तत्रैव, "स एषोऽग्निर्वैश्वानरो यत् पुरुषः" इति एनं वैश्वानर पुरुषमपि ह्यधीयते। पुरुषश्च परमात्मैव, "पुरुष एवेदं सर्वम्", "पुरुषान्न परं किंचित्" इत्यादिषु प्रसिद्धेः ।।२७।।

If it is argued that it is not so, on account of the terms like Agni & others, and also on account of the fact of abiding within, we say - it is not so, because of the fact of meditation being taught so, and also on account of impossibility, and also on account of Vaisvanara being read as a person. (1-2-27)

Raising an objection that it cannot be ascertained as the Supreme Self, the doubt is cleared here :-

The reason furnished by the objector, pointed out in the terms "shabdadibyah" and on account of abiding within means as follows :-

In the context of the Vaisvanara Vidya of the Vajasaneyins, there is a reference as "this one is the Agni-Vaisvanara" (Shata.Bra.10-6-1-11) where the term "Agni" is co-ordinated with the term "Vaisvanara". In this section, there is a passage "the heart is the Garhapatya fire" (Ch.Up.5-18-2) and further on, it is learnt that Vaisvanara who is in the heart, constitutes the triad of Sacred Fires and that it is the support or ground of the oblations offered to "Prana". In the same way, the Vajasaneyins declare that Vaisvanara abides within the body, as evidenced in the statement "He who knows this Agni Vaisvanara, who is having the form of a "purusha", and who is abiding within the 'purusha'. (Shata.Bra.10-3-1-11) "Therefore, by these inferential marks, it is known that the Vaisvanara is of the form of the gastric fire, and so, it is not possible to decide that Vaisvanara is Paramatman.

If it is argued like this, it is said - it is not so, because, meditation is being taught thus. "Drishti" means "Upasana" or meditation. The meaning is that it is taught here to meditate like this on Vaisvanara. In the statements "this one Agni Vaisvanara is abiding within the purusha" & others, the

meditation upon Vaisvanara, the Paramatman is prescribed as having the gastric fire as His body. If it is asked "How it is known like this" - we say that it is so as otherwise it would be impossible i.e. it is impossible for mere gastric fire to have all the three worlds as its body. And, another reason for this is that these read of Vaisvanara as a person or purusha. The term "cha" in the sutra, signifies the fact of this being well-known.

The Vajasaneyins read in that section "He, that Agni Vaisvanara who is a Purusha"(Shata.Bra.10.6.1.11). Thus, they read the Vaisvanara as a Purusha, and that Purusha signifies Paramatman alone, as it is well-known in the statements like "All this is Purusha"(Purusha Sukta), "There is nothing higher than the Purusha.(Kata.Up.1-3-11)"

अत एव न देवता भूतश्च (1-2-28)

यतस्त्रैलोक्यशरीरोऽसौ वैश्वानरः, यतश्च निरुपाधिक पुरुषशब्दनिर्दिष्टः, अत एव नाग्न्याख्या देवता, महाभूततृतीयश्च वैश्वानरः शङ्कनीयः ॥२८॥

For the same reason, Vaisvanara is not a divinity or an element.

On account of the fact that this Vaisvanara is having all the three worlds as His body, and also as He is signified by the term "Purusha" who is non-conditional, He is not the divinity called "Agni Devata" or the element "fire", which is the third of the five elements.

साक्षादप्यविरोधं जैमिनिः (1-2-29)

अग्निशरीरतया वैश्वानरस्योपासनार्थमग्निशब्द समानाधिकरण निर्देश इत्युक्तम् । विश्वेषां नराणां नेतृत्वादिना संबन्धेन यथा

वैश्वानरशब्दः परमात्मनि वर्तते, तथैवाग्निशब्दस्यापि वृत्तौ न कश्चिद्विरोध इति जैमिनिराचार्यो मन्यते ॥२९॥

"यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरम्" इति द्युप्रभृतिपृथिव्यन्तप्रदेशसम्बन्धिन्या मात्रया परिच्छिन्नत्व मनवच्छिन्नस्य परमात्मनो वैश्वानरस्य कथमुपपद्यते इत्यत्राह -

It is the view of Jaimini that the term Agni may directly denote Paramatman, and that there is no contradiction in this. (1-2-29)

It was maintained so far, that the term "Agni" stands in co-ordination with Vaisvanara for the purpose of meditation, as Vaisvanara has Agni as His body. As the term Vaisvanara denotes Paramatman on account of the relationship of leading all people further on, in the same way, even the term Agni may directly denote Paramatman, on account of the fact of leading all people further "agre-nayati". Thus, there is no contradiction, thinks Acharya Jaimini.

If it is asked how for Paramatman, the Vaisvanara, who is without any limitation whatsoever, to posit limitations as related to the space, beginning with the "dyuloka" and ending with the "prithvi", as He is described as "He who meditates upon this Vaisvanara atman as bereft of all limitations and measurements and as pervading everything" (Chandogya 5.18.1), the Sutrakara declares the opinions of "Acharyas" as follows :-

अभिव्यक्तेरित्याश्मरथ्यः (1-2-30)

अनवच्छिन्नस्यैव परमात्मनः उपासनाभिव्यक्त्यर्थं द्युप्रभृति पृथिव्यन्तप्रदेशपरिच्छिन्नत्वमिति आश्मरथ्यआचार्यो मन्यते ॥३०

द्युप्रभृतिप्रदेशावच्छेदेनाभिव्यक्तस्य परमात्मनो द्युभ्वादित्यादीनां मूर्धाद्यवयवकल्पनं किमर्थमिति चेत् - तत्राह -

For becoming manifested to the meditators, this limitation due to the limited extent of heaven, earth, etc., is mentioned - thus opines Ashmaratya. (1-2-30)

This fact of being limited by the extent of heaven and earth, is mentioned of the Paramatman, who is unlimited, for the purpose of being manifested for meditation - Acharya Ashmaratya thinks like this.

For what purpose is the highest Paramatman represented here, as having a head and the limbs, when it has been declared that He manifests Himself between the extent of the heaven and earth ?

अनुस्मृतेर्बादरिः (1-2-31)

अनुस्मृतिः - उपासनम्, ब्रह्मप्राप्तये तथोपासनार्थं मूर्धप्रभृतिपादान्तदेहपरिकल्पनमिति बादरिराचार्यो मन्यते॥३१॥

अयं वैश्वानरः परमात्मा त्रैलोक्यशरीर उपास्यः उपादीयते चेत् - ''उर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यः'' इत्यादिना उपासकशरीरावयवानां गार्हपत्यादित्वपरिकल्पनं किमर्थमित्यत्राह-

It is the view of Badari that Paramatman is represented here as having a form of a person having head, limbs & others, for purpose of meditation. (1-2-21)

"Anusmruthi" means meditation. The representation of the Supreme Self in the form of Purusha having a head, feet and others, is for the sake of meditating like that for attainment of Supreme Brahman. Thus thinks Badari.

If it is taught that this Vaisvanara, the Paramatman, having all the three worlds as His body, is to be meditated upon, then for what purpose, the parts of the body of the meditator are to be thought of as Garhapatya & others, as mentioned in the passage - "the chest is the altar, the hair on the chest is the sacred grass, the heart is the Garhapatyafire" (Ch.Up. 5.18.2) ?

The answer to this question is furnished as follows :-

सम्पत्तेरिति जैमिनिस्तथा हि दर्शयति (1-2-32)

वैश्वानरविद्याङ्गभूतायाः उपासकैरहरहः क्रियमाणायाः प्राणाहुतेः अग्निहोत्रत्वसम्पादनाय गार्हपत्यादित्व परिकल्पनमिति जैमिनिराचार्यो मन्यते। तथाह्यग्निहोत्रसंपत्तिमेव दर्शयतीयं श्रुतिः प्राणाहुतिं विधाय, ''अथ य एवं विद्वानग्निहोत्रं जुहोति'' इति। उक्तानामर्थानां पूजितत्वख्यापनायाचार्यग्रहणम्॥

Sage Jaimini is of the view that this kind of identification is for obtainment of Agnihotratva or the fact of Agnihotra. (1-2-32)

This kind of imaginative identification of Garhapatya and others is for the imaginative identification of Agnihotratva of the offering to Prana (Pranahuti) that is performed daily by the meditating devotees as an accessory to the Vaisvanaropasana. Thus thinks the Acharya Jaimini. The sruties also expound this kind of imaginative identification of Agnihotra after prescribing the oblations to Prana, in the statement - "He who performs this

Agnihotra sacrifice, knowing this well (Ch.Up. 5.24.2). For proclaiming the sublimity of the meaning expressed the term Acharya is taken.

आमनन्ति चैनमस्मिन् (1-2-33)

एवं परमपुरुषं वैश्वानरं द्युभ्वादिदेहम् अस्मिन् उपासकदेहे प्राणाग्निहोत्रेणाराध्यत्वाय आमनन्ति हि, ''तस्य ह वा एतस्य वैश्वानरस्य मूर्धैव सुतेजाः'' इत्यादिना । उपासकमूर्धादिपादान्ता एव द्युप्रभृतयः परमपुरुषस्य मूर्धादय इति प्राणाग्निहोत्र वेलायामनुसन्धेया इत्यर्थः ॥३३॥

Moreover, this Vaisvanara is taught to be reflected in the body of this meditator. (1-2-33)

"Enam" means this Supreme Self Vaisvanara, who has the heaven and the earth as His body. "Asmin" means "in the body of the meditator". For the purpose of worshipping this Supreme Person through Pranagnihotra, it is taught that one should reflect Him in the body of the Upasaka, as pointed out in the passage "for this Vaisvanara atman, the heaven is His head" & others. The head, the feet and others of the meditator, are themselves the heaven, the earth & others of the Supreme Self. Thus, should a meditator meditate upon at the time of Pranagnihotra. That is the idea here.

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे प्रथमाध्यायस्य द्वितीयः पादः ॥

प्रथमाध्याये तृतीयः पादः

द्युभ्वादिपादः

द्युभ्वाद्यधिकरणम्

द्युभ्वाद्यायतनं स्वशब्दात् (1-3-1)

आथर्वणे 'यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथात्मानमन्यावाचो विमुञ्चथ । अमृतस्यैष सेतुः'' इत्यत्र द्युपृथिव्यादीनामायतनं किं जीवः? उत परमात्मेति संशयः। जीव इति पूर्वः पक्षः, मनःप्रभृतीन्द्रियाधारत्वश्रुतेः, उत्तरत्र नाडीसम्बन्धात्, जायमानत्वश्रुतेश्च ।

राद्धान्तस्तु - निरुपाधिकात्मत्वामृतसेतुत्वयोः परमात्मधर्मयोः श्रवणात् परमात्मैवायम् । सर्वं नियन्तृतया आप्नोतीति ह्यात्मा । अमृतस्य प्रापकतया सेतुश्च स एव । नाडीसंबन्धः, बहुधाजायमानत्वश्च, ''सन्ततं सिराभिस्तु लम्बत्या कोशसन्निभम्'', ''अजायमानो बहुधा विजायते'' इत्यादिषु सर्वसमाश्रयणीयत्वायाजहत्स्वभावस्यैव परमात्मनोऽपि दृश्यते इति । सूत्रार्थस्तु - द्युपृथिव्यादीनामायतनं परमात्मा, स्वशब्दात् - स्वासाधारणात्मशब्दात् ॥१॥

He, who is the abode of heaven, earth & others, is the Supreme Brahman, on account of the terms which are unique to Paramatman alone. (1-3-1)

In the Mundakopanishat, belonging to Atharva Shaka, there is a passage as follows :-

"Know that Atman alone, the one, non-second, immutable in whom are strung the heaven, the earth, the space, the mind with the vital forces and all the sense organs. Leave off other words. This is the bridge leading to immortality."(Mun.Up.2-2-5)

The doubt arises here, whether the person spoken of as the abode of heaven and earth, is jivatman or Paramatman.

The prima facie view is that he is the individual self alone on account of the fact of the passage that states that he is the support of all indriyas beginning with the mind; further on, the passage declaring that he would be born being related to the nerves.

The conclusion that is determined on the other hand, is as follows :-

This being is Paramatman alone; because it is declared that He is characterised by non-conditional self-hood and being the bridge to immortality, which are the unique characteristics of Paramatman. Atman is that which reaches all other things, as the ruler of all. The fact of being a bridge, as it leads to immortality, also applies to Paramatman alone. The relationship with nerves and the fact of being born in many ways is seen for Paramatman also, who in order to make himself a refuge for all, to be born without putting aside His True Nature - as proved by the text "that heart which is like a slightly closed bud, hangs down, being well covered by veins. There is established the Supreme Brahman - 'the self of all (Mahanarayana 97)'. "Not born, He is born in many ways" (Purusha Sukta) and other such texts.

The meaning of the sutra is as follows :- He, who is the abode of the heaven, earth and others, is Paramatman;

because, there are terms such as "Atman" & others that are unique to Him alone.

मुक्तोपसृप्यव्यपदेशाच्च (1-3-2)

"तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति", "तथा विद्वान्नामरूपाद्विमुक्तः परात् परं पुरुषमुपैति दिव्यम्" इति च बन्धान्मुक्तस्य प्राप्यतया व्यपदेशाच्चायं परमात्मा ॥२॥

The being, who is the abode of heaven, earth and others, is verily Paramatman alone, as it is being declared that He is to be attained by the liberated Atmans. (1-3-2)

As there is a declaration that He is the object of attainment for the liberated - as evidenced in the passages

"Then that knower of Brahman, shaking off virtue & sin, being freed from the taint of matter, attains Supreme similarity with Him" (Mundaka 3.1.3);

"A knower of Brahman being freed from name & form, attains the celestial "Purusha" that is higher than the high" (Mundaka 3.2.8);

This person, who is the abode of heaven & earth is Supreme Paramatman.

नानुमानमतच्छब्दात् प्राणभृच्च (1-3-3)

आनुमानम् अनुमानगम्यं प्रधानम् यथा तद्वाचिशब्दाभावात् तदिह न गृह्यते; तथा प्राणभृदपीत्यर्थः । अतश्चायं परमात्मा ॥३॥

The abode of heaven, earth & others, is not primordial matter (that which is inferred), because there are no terms denoting it here. Likewise, he is

not the supporter of the pranas i.e. the individual self. (1-3-3)

"Anumanam" means matter which is inferred. As that matter is not understood here as there are no terms referring to that, in the same way, even the jivatman who is the supporter of the vital airs is not understood in this context. Therefore, this being, that is the abode of heaven & others, is Paramatman alone.

भेदव्यपदेशात् (1-3-4)

"अनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशम्" इत्यादिना जीवात् भेदेन व्यपदेशाच्चायं परमात्मा ॥४॥

On account of the declaration of difference, He - who is the abode of heaven & earth, is not the jivatman. (1-3-4)

As the jivatman is declared to be different from Paramatman, as found in the statement - " The individual self is immersed in the same tree and grieves being deluded by matter. When he sees the other - the adored Lord, pleased with his karma" ...... (Mundaka 3.1.2), this abode of heaven & others, is Paramatman alone.

प्रकरणात् (1-3-5)

"अथ परा, यया तदक्षरमधिगम्यते" इत्यादिना परमात्मन एव प्रकृतत्वात् ॥५॥

Even on account of the context of the subject matter, He - who is the abode of heaven, earth & others, is not jivatman. (1-3-5)

As supreme Paramatman alone constitutes the topic of

this section, as known from the passage "on the other hand the higher knowledge is that by means of which that immutable is realised" (Mundaka 1.1.5) - the person referred to here, as the abode of heaven & others, is Paramatman alone.

स्थित्यदनाभ्याञ्च (1-3-6)

"तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति" इति कर्मफलमनश्नतः परमात्मनो दीप्यमानतया स्थितेः जीवस्य कर्मपरवशतया तत्फलादनाच्च परमात्मनो जीवाद् भेदावगमात् अमृतसेतुर्द्युभ्वाद्यायतनं न जीवः । "अदृश्यत्वादिगुणकः" इत्यनेन परमात्मत्वे स्थापितेऽपि नाडीसंबन्धबहुधाजायमानत्वलिङ्गात्, याऽवान्तरप्रकरणविच्छेदशङ्का, सा निराकृता, "द्युभ्वाद्यायतनम्" इति । वैश्वानरस्य त्रैलोक्यशरीरत्वादिना परमात्मत्वनिर्णय इति मध्ये वैश्वानरविद्या निरूपिता ॥६॥

On account of abiding and eating the fruit of karma, the jivatman is not the abode of heaven, earth & others. (1-3-6)

The passage in Mundaka Upanishad declares - "of these two, one eats the fruit of karma that is ripe, and the other shines out without eating" (Mundaka Up. 3.1.1). Here, Paramatman is declared as not enjoying the fruit of karma, and that He shines out brilliantly. As jivatman is dominated by karma and he enjoys the fruit of karma, the difference of Paramatman from jivatman is known from this. Therefore, He - who is the bridge to immortality and who is the abode of heaven, earth & others, is not the jivatman.

Though the fact of Paramatman was established in the

section - Adrushyatvadhikarana - a doubt was raised on account of the marks of relationship with the nerves, and being born in many ways, that the main topic was intervened by the subsidiary context. That doubt was dispelled in this section of the abode of heaven and earth, etc. This is similar to the exposition of "vaishvanara" vidya in the middle - while it was expounded that the "Vaisvanara" was Paramatman on account of the fact of His having all the three worlds as His body.

भूमाधिकरणम्

भूमा सम्प्रसादादध्युपदेशात् (1-3-7)

छान्दोग्ये, ''यत्र नान्यत् पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा'' इत्यत्र भूमशब्दनिर्दिष्टो निरतिशयवैपुल्य विशिष्टसुखस्वरूपः किं प्रत्यगात्मा ? उत परमात्मेति संशयः । प्रत्यगात्मेतिं पूर्वः पक्षः । ''तरति शोकमात्मवित्'' इति प्रक्रंम्य नामादिपरम्परयोत्तरोत्तरभूयस्त्वेन प्रश्नप्रतिवचनाभ्यां प्रवृत्तस्यात्मोपदेशस्य प्राणशब्दनिर्दिष्टे प्रत्यगात्मनि समाप्तिदर्शनात् प्रत्यगात्मन एव भूमसंशब्दनमिति निश्चीयते ।

राद्धान्तस्तु-यद्यपि प्रश्नप्रतिवचनाभ्यामुत्तरोत्तर भूयस्त्ववचनं प्राणे पर्यवस्थि (सि?) तम् - तथापि प्राणवेदिनोऽति वादित्वमुक्त्वा, ''एष तु वा अतिवदति यः सत्येनातिवदति'' इति तुशब्देनोपासकभेदं प्रतिपाद्य, तस्य सत्योपासकस्य पूर्वस्मादाधिक्योपदेशात्, सत्यशब्दाभिधेयं परं ब्रह्मैव भूमविशिष्टमिति । सूत्रार्थस्तु-भूमगुणविशिष्टं परं ब्रह्मैव, सम्प्रसादादध्युपदेशात् सम्प्रसादः प्रत्यगात्मा, ''एष

संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य'' इत्याद्युपनिषत्प्रसिद्धेः; ''एष तु वा अतिवदति'' इति प्रत्यगात्मनोऽधिकतयोपदेशात् । अतिवादित्वं हि स्वोपास्याधिक्यवादित्वम् ॥७॥

He, who is characterised by the quality of "bhuma" is Paramatman, on account of the instruction that He is greater than the "samprasada" (or jivatman). (1-3-7)

In the Chandogya Upanishad, there is a passage as follows :-

"In the experience of which one will not see anything other than That, one will not hear anything other than that, one will not know anything other than That, That is "Bhuma" (Chandogya 7.24.1). "Is He - who is of the essential nature of happiness, characterised by infinite vastness that is signified by the term "Bhuma" - the individual self or Paramatman ? This is the doubt.

The primafacie view is that he is the individual self (or pratyagatman). The context begins with the statement - 'one who is the knower of the atman, goes beyond sorrow' (Ch.Up. 7.1.3) - and beginning with the name, mentioning the successive things as greater than the previous one through questions and answers that are ensued, the series concludes in expounding the individual self, signified by the term "prana". The instruction into atman is seen to conclude there. Therefore, it is concluded that the individual self alone is called by the term "Bhuma".

The conclusion on the other hand is, as follows :-

Though, through questions & answers, the statement of succeeding one being greater than the preceding one - concludes in "prana" - but yet, having declared the "ativaditva" (or proclamation of the object of meditation as the highest) about "prana", later on, the Upanishad declares "but, He alone is one who speaks of the highest, who proclaims that 'Satya' is the highest object of meditation (Chandogya 7.16.1)." By the term "tu", the difference between the meditators on "Prana" and "Satya", is declared; and there is an instruction that meditator upon "Sathya" is greater than the former one viz. meditator upon "Prana". From this, it is concluded that "Brahman" alone, called by the term "Sathya" is characterised by the attribute "Bhuma".

The meaning of the sutra, is as follows :-

That which is qualified by the attribute of "Bhuma" is Supreme Brahman alone, because He is taught as greater than "samprasada" (or individual self). "Samprasaḍa" means individual self as, it is well-known from the upanishadic statement - "this samprasada - jivatman - passing out of this body, attains the most supreme light (Paramatman) - Chandogya 8.3.4)". In the statement, "He alone is one, who speaks of the highest (Chandogya 7.16.1)", it is instructed that Paramatman is higher than the pratyagatman. "Ativaditva" means proclaiming the ultimate supremacy of one's object of meditation.

धर्मोपपत्तेश्च (1-3-8)

स्वाभाविकामृतत्व-स्वमहिमप्रतिष्ठितत्व-सर्वात्मत्व-सर्वोत्पत्तिहेतुत्वादीनां भूम्नि श्रूयमाणानां धर्माणां परस्मिन्नेव ब्रह्मण्युपपत्तेश्च भूमा परं ब्रह्मैव ॥८॥

On account of the applicability of the attributes mentioned here, Bhuma is Supreme Brahman. (1-3-8)

The attributes that are ascribed to Bhuma in this context by the sruthi, such as non-conditional immortality, being established in its own greatness, being the self of all other entities, being the cause of the originations of all entities, are applicable to the Supreme Brahman alone. So, Bhuma is Supreme Brahman alone.

अक्षराधिकरणम्

अक्षरमम्बरान्तधृतेः (1-3-9)

वाजिनां गार्गिप्रश्ने, 'स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायम्'' इत्यत्राक्षरशब्दनिर्दिष्टं प्रधानम्, जीवो वा, उत परमात्मेति संशयः। प्रधानम्, जीवो वा, न परमात्मा - इति पूर्वः पक्षः। ''कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्च'' इत्युक्ते, आकाशाधारतयोच्यमानमक्षरं प्रधानम्; जीवो वा; प्रधानस्य विकाराधारत्वात्, जीवस्याचिद्वस्त्वाधारत्वात् ; न परमात्मा - इति ।

राद्धान्तस्तु - ''यदूर्ध्वं गार्गि दिवः'' इत्यारभ्य, कालत्रयवर्तिनः कृत्स्नस्याधारतया निर्दिष्ट आकाशो अव्याकृतमेव; न वायुमान् आकाशः । ततः पश्चात्, ''कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्च'' इति पृष्टे, तदाधारतयोच्यमानमेतदक्षरं न प्रधानं भवितुमर्हति । नापि जीवः, ''एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः'' इत्यारभ्य प्रशासनात् सर्वाधारत्वश्रुतेः । सूत्रार्थस्तु - 'एतद्वै तदक्षरं गार्गि' इति निर्दिष्टमक्षरं परमात्मा, अम्बरान्तधृतेः - अम्बरम्

- वायुमान् आकाशः । अम्बरान्तः - अम्बरपारभूतम्, अम्बरकारणमिति यावत् । कारणापत्तिरेव हि कार्यस्यान्तः । स च अम्बरान्तः अव्याकृतं प्रधानम्, तस्य धृतेः - धारणात् । अव्याकृतस्यापि धृतेस्तदक्षरं परमात्मैवेत्यर्थः ॥१॥

एवं तर्हि जीवो भवितुमर्हति, तस्य प्रधानधृत्युपपत्तेरित्या शङ्क्याह -

The "imperishable" is Supreme Brahman, on account of supporting the unmanifested, which is beyond the manifested ether. (1-3-9)

In the Upanishad of the Vajasaneyins, regarding the question asked by Gargi, there is the statement as follows :-

"He said, O "Gargi, the Brahmanas declare that it is imperishable which is neither massive nor atomic, neither short nor long, neither red colour nor oiliness neither shadow (Bri. Up. 3.8.8.)"

A doubt arises here whether that which is signified by the term "Akshara" or imperishable, is primordial matter or jivatman or Paramatman.

The prima facie view is that it is either "pradhana" or "jivatman" but not Paramatman. When it was asked "in what is that ether woven", the imperishable was declared as support of ether, and that is primordial matter (or pradhana) or it should be the jivatman (the individual self), as pradhana is the source of all modifications and as the individual self is the support of non-sentient matter. So, this imperishable is not Paramatman. But, the conclusion arrived at, is as follows:-

The "Akasa" (or ether) that is declared as the basis or support of all created things existing in all the three times, as

mentioned in the text - "That, O 'Gargi, which is above the heaven & so on" - is the unmanifested Ether alone, not ether comprising of air. Later on, when a further question was asked as "In what is that unmanifested ether woven", the Akshara (or the imperishable) that is stated as the support of that, cannot be even the individual self, because the sruti declares that the "Akshara", is the support of all other entities on account of its mighty rule, in the statements such as (beginning with) "Under the mighty rule of this immutable principle, the Sun and the Moon are held in their positions" etc. (Bri Up. 3.8.8).

The meaning of the sutra is this :-

The Akshara (or the imperishable) that is described as - "O'Gargi, this is that immutable" (Bri. Up. 3.8.8) - is Paramatman, because it is the support of that which is beyond ether. "Ambaram" or Ether means "akasa", which is comprising of air. "Ambaranthah" means that which is beyond that ambara. That means that it is the cause of that ambara or ether. The end of the effect is verily assumption of the state of the cause. That ambaranthah is unevolved pradhana or primordial matter. On account of being the support of even that unmanifested matter, "Akshara" (or the imperishable) is Paramatman alone. This is the meaning of the sutra.

If it is argued thus, then the Akshara may be taken to be individual soul, for he happens to support the primordial matter. If it is doubted like this, the next sutra replies.

सा च प्रशासनात् (1-3-10)

सा च अम्बरान्तधृतिः, ''एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ'' इति प्रशासनात् श्रूयते । प्रशासनम् - प्रकृष्टं शासनम्

अप्रतिहताज्ञा । न चाप्रतिहताज्ञया कृत्स्नस्य चिदचिदात्मकस्य जगतो धृतिर्जीवे उपपद्यते । अतो न जीवः ॥१०॥

That supporting is by virtue of supreme command. (1-3-10)

"Saacha" means being the support of that which is beyond ether. His supreme command known from the sruti such as "under the mighty rule of this Imperishable, "O 'Gargi, the Sun and the Moon are held in their positions (Bri. Up. 3.8.8)". "Prashasanam" means supreme command - order which cannot be disobeyed. The fact of supporting the entire universe comprising of sentients and non-sentients through such supreme command that cannot be obstructed, cannot happen to the individual self. So, the Akshara is not the individual self.

अन्यभावव्यावृत्तेश्च (1-3-11)

अन्यभावः - अन्यत्वम् । अस्याक्षरस्य परमपुरुषादन्यत्व व्यावर्तयति वाक्यशेषः, "अदृष्टं द्रष्टृ" इत्यादिना सर्वैरदृष्टमेतदक्षरं सर्वस्य द्रष्टृित्यादिप्रधानजीवासंभावनीयार्थप्रतिपादनात् ॥११॥

On account of the exclusion here of the nature of things other than Brahman, Akshara is Parabrahman. (1-3-11)

Anyabhava means other nature. The later part of the passage excludes anything other than being the supreme self for this Akshara. The passage - "the unseen seer" (Bri. Up. 3.8.10) - describes that this Akshara is the seer of all though being unseen by all. As this characteristic is impossible of pradhana or jivatman, Akshara is the Supreme Paramatman.

ईक्षतिकर्माधिकरणम्

ईक्षतिकर्म व्यपदेशात् सः (1-3-12)

आथर्वणिकानां सत्यकामप्रश्ने, "यः पुनरेतं त्रिमात्रेण ओमित्यनेनैवाक्षरेण परं पुरुषमभिध्यायीत" इत्यारभ्य, "स सामभिरुन्नीयते ब्रह्मलोकम् - स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते" इत्यत्र, ध्यायतीक्षतिकर्मतया व्यपदिष्टः परः पुरुषः किं हिरण्यगर्भः ? उत परब्रह्मभूतः पुरुषोत्तम इति संशयः । हिरण्यगर्भ इति पूर्वः पक्षः । पूर्वत्रैकमात्रं प्रणवमुपासीनस्य मनुष्यलोकप्राप्तिं फलम्, द्विमात्रमुपासीनस्यान्तरिक्षलोकप्राप्तिञ्च फलमभिधाय, अनन्तरम्, "यः पुनरेतं त्रिमात्रेण" इति त्रिमात्रं प्रणवमुपासीनस्य फलत्वेनोच्यमान ब्रह्मलोकस्थपुरुषेक्षणकर्मभूतः चतुर्मुख एवेति विज्ञायते, मनुष्यलोकान्तरिक्षलोकसाहचर्याद् ब्रह्मलोकोऽपि क्षेत्रज्ञलोक इति निश्चयात् ।

राद्धान्तस्तु - "परात् परं पुरिशयं पुरुषमीक्षते" इतीक्षतिकर्मतया निर्दिष्टपुरुषविषये श्लोके, "तमोङ्कारेणैवायतने नान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परञ्च" इति निरुपाधिकशान्तत्वामृतत्वादिव्यपदेशात् परमात्मैवायमिति निश्चीयते । एवं परमात्मत्वे निश्चिते ब्रह्मलोकशब्दश्च तत्स्थानमेवाभिदधातीत्यवगम्यते । तद्विषयतयोदाहृते च श्लोके, "यत्तत्, कवयो वेदयन्ते" इति (तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः" इत्येवमादिभिः) सूरिभिर्दृश्यत्ववचनं तदेव द्रढयति ।

सूत्रार्थस्तु - ईक्षतिकर्म सः - परमात्मा, ध्यायतीक्षत्योरेक

विषयत्वेन ध्यायतिकर्मापि स एवेत्यर्थः । व्यपदेशात् - तद्विषयतया "शान्तमजरममृतमभयं परञ्च" इति परमात्मधर्माणां व्यपदेशात् ॥१२॥

He, who is the object of seeing is the Supreme Self, because He has been designated as such. (1-3-12)

The followers of Atharva Veda, read in the passage containing the question of Satyakama, as follows :-

"He who meditates upon the Supreme Self, with the very syllable "Om" characterised by three measures". Beginning thus, it continues as "He will be lifted upto the abode of Brahman by the Saman manthras. He beholds the person who is the higher than the pure jivatman, who is higher than the jivaghana (the embodied self)" (Pra. Up. 5.5). Here, a doubt arises as follows - Is the Supreme Self that is designated as the object of meditation and the object of seeing, "Hiranyagarbha"? or is he the Purushothama, the Supreme Brahman?

The prima facie view is that he is Hiranyagarbha, the four faced Brahma. In the beginning, the Upanishad declares that one who meditates on the "Pranava" having one 'matra' would attain the world of men; and next he who meditates on the same pranava as having two matras, the fruit obtained is declared as the world of antariksha. Later, the text declares that one who meditates on the pranava as having three matras (syllables), obtains the Brahmalokam and would see the Purusha residing in Brahmaloka. So, it is learnt from this, that the one who is the object of seeing in Brahmaloka, should be the four faced Brahma alone. It is decided that the Brahmaloka mentioned here, is also the world of the

embodied, on account of the association with the world of men and the world of antariskha.

The conclusion that is arrived at on the other hand, is as follows :-

In the text as related to the Purusha - that is declared as the object of seeing - it is mentioned "He sees the Supreme self who is higher than the embodied self, and who is reposing in all entities as the inner - controller (Prasna. Up. 5.5)" - and further it is declared, "He attains through the path of omkara, that Supreme Brahman which is quiet, which is without oldage or death, which is without fear whatsoever, and which is most celebrated (Prasna Up. 5.7)". The person who is declared as the object of seeing here, is decided to be Paramatman alone as it is declared as unconditional quietitude, immortality & others. When it is thus decided that the object of seeing is Paramatman, then it will be known that the term "Brahmaloka" denotes the Supreme Abode of that Paramatman alone. In the verses quoted as related to that world as the abode which is ever seen by the Nityasuris (Prasna Up. 5.7) - "The Suris ever witness that Supreme Abode of Vishnu" (Yajurveda Prasna 5.2) - confirm this conclusion alone on account of the statement of being seen by the wise (suries).

The meaning of the sutra is as follows :-

The object of seeing is "He" that is Paramatman. As the object of meditation and seeing relate to the same, even the object of meditation is "He" alone. "Vyapadesat" means on account of the declaration of the characteristics of Paramatman, such as being quiet, without oldage, immortal, fearless, the most celebrated, as related to the object of seeing.

दहराधिकरणम्

दहर उत्तरेभ्यः (1-3-13)

छान्देग्ये, ''अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तरः आकाशः, तस्मिन् यदन्तस्तदन्वेष्टव्यम् तद्वाव विजिज्ञासितव्यम्'' इत्यत्र हृदयपुण्डरीकमध्यवर्ती दहरवाक्ये श्रूयमाणः किं भूताकाशः, उत जीवः, अथ परमात्मा - इति संशयः। प्रथमं तावद् भूताकाश इति युक्तमाश्रयितुमिति पूर्वः पक्षः, आकाशशब्दस्य भूताकाशे प्रसिद्धिप्राचुर्यात्, आकाशान्तर्वर्तिनोऽन्यस्यान्वेष्टव्यप्रतीतेश्च । राद्धान्तस्तु - ''किं तदत्र विद्यते, यदन्वेष्टव्यम्'' इति चोदिते, ''यावान् वा अयमाकाशः'' इत्यारभ्य, ''एतत् सत्यं ब्रह्मपुरम्'' इत्यन्तेन दहराकाशस्यातिमहत्त्वसर्वाश्रयत्वाजरत्वसत्यत्वादि अभिधाय, 'अस्मिन् कामाः समाहिताः' इत्याकाशान्तर्वर्तिनोऽन्वेष्टव्याः कामा इति प्रतिपाद्य, 'कोऽयं दहराकाशशब्दनिर्दिष्टः, के तदाश्रयाः कामाः' इत्यपेक्षायाम्, ''एष आत्माऽपहतपाप्मा'' इत्यारभ्य, ''सत्यसङ्कल्पः'' इत्यन्तेन आकाशशब्दनिर्दिष्टः आत्मा, कामाश्चापहतपाप्मत्वादयः तद्विशेषणभूता इति प्रतिपादयत् वाक्यमपहतपाप्मत्वादिविशिष्टपरमात्मानमाह । उपक्रमे चान्वेष्टव्यतया प्रतिज्ञात आकाशः आत्मा, एतद्विशेषणभूताः अपहतपाप्मत्वादयः कामा इति वाक्यं ज्ञापयत्, 'अथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामान्, तेषां सर्वेषु लोकेषु कामचारो भवति'' इत्युपसंहरति। अतोऽयं दहराकाशोऽपहतपाम्पत्वादिशिष्टः परमात्मेति निश्चीयते, न भूताकाशादिरिति।

एवं तर्ह्यस्मिन् वाक्ये, 'अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय' इति प्रत्यगात्मप्रतीतेः, तस्य चोत्तरत्र प्रजापति वाक्येऽपहतपाप्मत्वादिगुणकत्वावगमात्, प्रत्यगात्मैव दहराकाश इति पूर्वपक्षी मन्यते ।

राद्धान्ती तु-प्रत्यगात्मा कर्मपरवशतया जागरितस्वप्न सुषुप्त्याद्यवस्थाभिः तिरोहितापहतपाप्मत्वादिकः परमात्मानमुपसंपन्नः तत्प्रसादादाविर्भूतगुणकः प्रजापतिवाक्ये प्रतिपादितः । दहराकाशस्त्वतिरोहित निरुपाधिकापहत पाप्मत्वादिकः प्रत्यगात्मन्यसंभवनीयजगद्धिरणसमस्त चिदचिद्वस्तु नियमनाद्यनन्तगुणकः प्रतिपन्न इति नायं प्रत्यगात्मा दहराकाशः, अपि तु परमात्मैवेति मन्यते ।

सूत्रार्थस्तु - दहराकाशः परं ब्रह्म, उत्तरेभ्यः - उत्तरवाक्य गतेभ्यः अपहतपाप्मत्वादिपरमात्मासाधारणधर्मेभ्यो हेतुभ्यः॥१३॥

The small ether is Supreme Brahman, on account of the arguments found in the subsequent passages. (1-3-13)

In the Chandogya Upanishad, there is the following text - "Now in the city of Brahman, there is a small lotus like abode and in it, there is a small ether - That which is within this ether is to be sought. That indeed is to be known, enquired into and realised" (Ch. Up. 8.1.1). Here, the doubt is - whether this small ether declared to be in the middle of the lotus of that heart, is elemental ether or jivatman or Paramatman. In the first place, the prima facie view is that it is reasonable to take it as elemental ether. On account of the well-known usage of the word "ether" in the elemental ether

alone and also, as it is known that some other thing that is within it, is declared to be enquired into. The decision that is arrived at, is as follows :-

When the question is posed "what exists in that small ether, to be sought (Ch.Up. 8.1.2)" - it is replied - "the ether in the heart is as vast as elemental akasha" (Ch.Up. 8.1.3) and it is further concluded as 'this city of Brahman is Satya or nirvikara (Ch.Up. 8.1.5)'. Declaring the characteristics of the small ether such as the unsurpassed vastness, the fact of being the support of all other entities, being unborn, being unchangeable, it is declared "all auspicious qualities are contained in this" (Ch.Up. 8.1.5) and by this, it is expounded that the auspicious qualities that are within the small ether are to be sought. For the enquiry - who is designated by the term "small ether" and what are the auspicious qualities that are abiding in Him - it is declared that the one who is signified by the term "small ether" is the atman, and that the auspicious qualities such as being opposed to all that is defiling and others, are His characteristics, in the statement "that self who is opposed to all that is defiling, who is free from oldage and who is of true will (Ch.Up.8.7.1)". Thus, this statement of the text expounds that the small ether is Paramatman who is characterised by all auspicious qualities such as being opposed to all evil and others.

Intimating in the introduction, the ether that is declared to be sought, is the atman and the characteristics of this atman are being free from all evil and others, the text concludes with the passage - those people who depart from this world realising this atman and reflecting upon His auspicious qualities, will have free movement at will in all the worlds (Ch.Up. 8.1.6). So, it is decided that this small ether characterised by apahatapapma and other attributes, is

Paramatman alone and not the elemental ether. The objector here opines as follows :-

In this passage, 'this jivatman rises above the body and attains that Supreme Light etc (Ch.Up. 8.12.2)', the individual self alone is known and further in the statement of "Prajapathi", it is understood that the individual self alone is characterised by the attributes of "apahatapapma and others". So, the small ether under reference here, is the individual self alone.

Those who declare the siddanta or the conclusive decision, propound that in the statement of Prajapati, it is expounded that the individual self whose qualities of apahatapapma and others that were covered by the waking, dream and dreamless states on account of being dominated by karma, were manifested when he attained Paramatman on account of the grace of Paramatman. But, the small ether is characterised by non-conditional apahatapapmatva and others that were never clouded and He is characterised by infinite auspicious qualities such as supporting the entire universe, ruling from within all sentients and non-sentients. Such qualities can never happen to the individual self. So, the small ether is not the individual self, but Paramatman alone.

The meaning of the sutra is - the small ether is Supreme Brahman on account of the reasons such as being characterised by apahatapapmatva and others, that are unique to Paramatman alone, as evidenced in the subsequent statements.

गतिशब्दाभ्यां तथा हि दृष्टं लिङ्गञ्च (1-3-14)

अस्मिन् दहराकाशे सर्वासां प्रजानामजानतीनामहरहर्या गतिः श्रूयते, यश्च दहराकाशावमर्शरूपैतच्छब्द समानाधिकरणतया

प्रयुक्तो ब्रह्मलोकशब्दः, ताभ्यां दहराकाशः परं ब्रह्मेत्यवगम्यते, ''तद्यथा हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरतो न विन्देयुः एवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः'' इति । तथा हि दृष्टम् - तथा ह्यन्यत्र परस्मिन् ब्रह्मण्येवं रूपं गमनं दृष्टम् - ''एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपत्स्यामहे इति, सत आगम्य न विदुः सत आगच्छामह इति'' । तथा ब्रह्मलोकशब्दश्च परस्मिन् ब्रह्मण्येव दृष्टः - ''एष ब्रह्मलोकः सम्राडिति होवाच'' इति । लिङ्गश्च । मा भूदन्यत्र दर्शनम्, अस्मिन् प्रकरणे सर्वासां प्रजानां श्रूयमाणमहरहर्गमनं ब्रह्मलोकशब्दश्च दहराकाशस्य परमात्मत्वे पर्याप्तं लिङ्गम् । चशब्दोऽवधारणे । एतदेव पर्याप्तमित्यर्थः ॥१४॥

On account of the going by the individual selves and of the word Brahmaloka, this small ether is Supreme Brahman for it is seen thus, and it is inferential mark to understand that small ether is Brahman. (1-3-14)

It is learnt from the sruti that day-in and day-out all people who do not know the place to which they go, are going to this small ether and describing that small ether the term "Brahmaloka" is used is concommitant - co-ordination. On account of these reasons, the small ether is Supreme Brahman. It is declared in the sruti "Just as people who do not know the place where the treasure of the gold is hidden, do not get it, though they move on the very ground under which the gold is hidden, in the same way, all these individual souls - though they go to the Supreme Lord day-in and day-out (during sushupti) - do not get or know that Brahman.

They are covered and led otherwise by "anruta" or karma (Ch.Up.8.3.2)".

It is seen like that. It is seen that this kind of the individual souls, going to the Supreme Brahman alone, is learnt from other texts" - in the same way, all these individual souls attaining "sat" do not know that they have attained "sat" (Ch.Up. 6.9.2); "all these living beings come from the "sat" or the Supreme Reality and they do not know that they have come from the "sat" (Ch.Up. 6.10.2)". In the same way, the term Brahmaloka, is seen to denote Supreme Brahman alone. Yajnavalkya said "O'Emperor, this is the world of Brahman" (Br.Up.4-4-23). There is the mark also signifying this as Brahman. One may not look for the proofs elsewhere. In this context alone, the fact of all living beings going to that small ether day-in and day-out, and the term "Brahmaloka" there, are marks to determine that small ether as Paramatman. The term "cha" in the sutra is used to emphasise the same. The meaning is - this alone is enough to prove that the small ether is Supreme Brahman.

धृतेश्च महिम्नोऽस्यास्मिन्नुपलब्धेः (1-3-15)

अस्य धृत्याख्यस्य परमात्मनो महिम्नः अस्मिन् दहराकाशे उपलब्धेरयं परमात्मा । धृतिः - जगद्विधरणं परमात्मनो महिमेत्यन्यत्रावगम्यते, ''एष सर्वेश्वर एष भूताधिपतिरेष भूतपालः एष सेतुर्विधरण एषां लोकानामसंभेदाय'' इति । सा चास्मिन् दहराकाशे उपलभ्यते, ''अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय'' इति ॥१५॥

And on account of the fact of the greatness i.e. being the support of all things, Brahman of the form

of supporting all things is found in the small ether, the small ether is Supreme Brahman. (1-3-15)

"Asya" means the greatness of Paramatman of the form of supporting everything in this small ether; "upalabdeh" on account of the existence of this greatness being observed in it - this small ether is Paramatman.

As the greatness of that Paramatman on account of being the support of all entities, is being found in the small ether, the small ether is Paramatman.

"Druthi" means supporting the entire universe. The greatness of this form of Paramatman is known from other texts also - "He is the Lord of all, He is the king of all things; He is the protector of all things; He is a bridge and a boundary so that all these worlds may not be mixed up" (Bri. Up. 4.4.22). That kind of greatness is observed and obtained in this small ether. "Now that atman is a bridge and supporter of all these worlds, so that they may not get confounded' (Ch.Up.8-4-1)

प्रसिद्धेश्च (1-3-16)

"को ह्येवान्यात् कः प्राण्यात्, यदेष आकाश आनन्दो न स्यात्", "सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते" इत्यादिष्वाकाशशब्दस्य परस्मिन् ब्रह्मणि प्रसिद्धेः । आकाशशब्द एव परमात्मधर्मविशेषितो भूताकाशशङ्कां निवर्तयतीत्यर्थः ॥१६॥

And also on account of the well-known sense of Paramatman happens to the term "akasa", the small ether is Paramatman. (1-3-16)

"For, who could breathe or who could live, if this "akasa" or bliss were not there (Tai. Up. 2.7.5)" ; "All these beings are born of 'akasa' (Chandogya 1.9.1)" - In these passages, it is well-known that the term ether or "akasa" signifies Supreme Brahman. So, the term ether itself being characterised by the attributes of Paramatman, terminates the doubt of being elemental ether.

इतरपरामर्शात् स इति चेन्नासंभवात् (1-3-17)

परमात्मन इतरः - जीवः, "अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय" इति जीवस्य परामर्शात् स एव दहराकाश इति चेत् - तन्न; पूर्वोक्तानां गुणानां तस्मिन्नसम्भवात् ॥१७॥

If it is argued that on account of reference to the other one viz. jivatman, the small ether is jivatman, we say it is not so, because of the impossibility of the jiva having the attributes mentioned there. (1-3-17)

The one other than Paramatman is the individual self. If it is argued that the small ether is the individual self alone, on account of the reference to the individual self alone, found in the passage, "now, this jivatman passing out of this body, etc. (Ch.Up. 8.3.4)" - then we say it is not so, because the attributes mentioned earlier cannot possibly belong to the individual self.

उत्तराच्चेदाविर्भूतस्वरूपस्तु (1-3-18)

उत्तरात् - प्रजापतिवचनात् अपहतपाप्मत्वादिगुणको जीवोऽवगम्यत इति चेत् - तन्न, जागरिताद्यवस्थाभिरनादिकालप्रवृत्ताभिः पुण्यपापरूपकर्ममूलाभिः तिरोहितगुणकः परब्रह्मोपासनजनिततदुपसंपत्त्या आविर्भूतस्वरूपोऽसौ जीवः तत्र

प्रजापतिवाक्येऽपहतपाप्मत्वादिगुणकः कीर्तितः । दहराकाशस्त्व तिरोहितस्वरूपोऽपहतपाप्मत्वादिगुणक इत्यस्मिन् दहराकाशे न जीवशङ्का ॥१८॥

दहरवाक्ये जीवपरामर्शः किमर्थमिति चेत् – तत्राह –

If it is said that from a subsequent statement of Prajapati (it appears that the qualities of apahatapapmatva and others are for the individual self alone) we say that the one who is meant there is the individual soul whose essential nature has become manifest. (1-3-18)

If it is said that the jivatman is known as qualified by the qualities of being opposed to all that is evil and others, we say it is not so. The jivatman who is referred to in the teaching of Prajapati, as possessing the qualities of apahatapapmatva and others, is one whose essential nature was at first hidden on account of the cause of karma of the form of punya and papa that was done from beginningless time in the states of wakefulness and others, and which essential nature was manifested later on account of communion with Brahman that was made possible by meditation upon Brahman. But the essential nature of "apahatapapmatva" and others of "Daharakasa" or small ether on the other hand, was never hidden. So, as regards the small ether the doubt that it may be the individual self can never arise.

If it is so, what then is the meaning of the reference to the individual soul here ? The next sutra answers this question.

अन्यार्थश्च परामर्शः (1-3-19)

"अस्मात् शरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते" इति परंज्योतिस्वरूपदहराकाशोपसम्पत्त्याऽस्य जीवस्यानृततिरोहितस्वरूपस्य स्वरूपाविर्भावो भवतीति दहराकाशस्य जगद्विधरणादिवत् जीवस्वरूपाविर्भावापादन रूपसंपद्विशेषप्रतिपादनार्थो जीवपरामर्शः ॥१९॥

The reference to the individual self is for a different propose. (1-3-19)

The reference to the individual self here, is meant for the purpose of expounding the particular "sampat" or glory of the small ether, of the form of causing the manifestation of the nature of the individual self just as supporting all this universe, as it is learnt that the true nature of the jivatman, that was hidden on account of karma becomes manifested after attaining the small ether which is of the nature of supreme light, as evidenced in the text "This atman rises above this body and attaining that Supreme Light reveals itself in its own natural form (Chandogya 8.12.2)"

अल्पश्रुतेरिति चेत् तदुक्तम् (1-3-20)

"दहरोऽऽस्मिन्" इत्यल्पपरिमाणश्रुतिराराग्रोपमितस्य जीवस्यैवोपपद्यते, न तु सर्वस्मात् ज्यायसो ब्रह्मण इति चेत् – तत्र यदुत्तरं वक्तव्यम्, तत् पूर्वमेवोक्तम् – "निचाय्यत्वात्" इत्यनेन ॥२०॥

If it is said (that the small ether is jivatman) owing to the declaration of smallness, that has been answered already. (1-3-20)

If it is said that the declaration of smallness by the sruti as "a small ether in this" agrees indeed with the individual

self who is compared with the tip of awl and never with Brahman that is greater than everything - the reply to be given has been virtually given already as "on account of that has to be meditated upon (V.S. 1.2.7)'.

अनुकृतेस्तस्य च (1-3-21)

अनुकृतिः - अनुकारः, तस्य परमात्मनोऽनुकाराद्धि जीवस्याविर्भूतस्वरूपस्यापहतपाप्मत्वादिगुणकत्वम् । अतोऽनुकर्तुः जीवादनुकार्यः परब्रह्मभूतो दहराकाशोऽर्थान्तरभूत एव । तदनुकारश्च तत्साम्यापत्तिः श्रूयते, "यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापेविधूय निरञ्जनः परमं साम्यमुपैति" इति ॥२१॥

On account of the attainment of (similarity) or equality with Paramatman (the individual) self is not the small ether. (1-3-21)

Anukrthi means similarity or equality. The fact of being characterised by the qualities of apahatapapmatva and others happen to the jivatman when his essential nature is manifested, verily after gaining similarity to Paramatman. Therefore, the small ether which is Supreme Brahman, with whom equality is gained, is necessarily a different entity from the individual self who gains equality. That similarity is verily known from the scriptures as equality as in "when the seer of Brahman sees the Supreme Self, who is the ruler of this universe, who has an effulgent, auspicious divine body and who is the creator of the universe, and the cause of the unmanifested, then that knower of Brahman shaking off virtue and sin and being freed from the taint of matter, attains supreme similarity (Mundaka 3.1.3)".

अपि स्मर्यते (1-3-22)

स्मर्यते च तदुपासनात् तत्साम्यापत्तिरूपानुकृतिर्जीवस्य, "इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च" इति ॥२२

The same is declared by the smrithi also. (1-3-22)

The attainment of similarity of the form of equality with Paramatman by the individual self through meditation upon that Paramatman, is declared by the smriti - Those that have gained qualities similar to Mine, by abiding by this wisdom are not born at the time of creation and are not distressed at the time of cosmic dissolution (B.G. 14.2).

प्रमिताधिकरणम्

शब्दादेव प्रमितः (1-3-23)

कठवल्लीष्वाम्नायते, "अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति। ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत्", उत्तरत्र च, "अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः", तथोपरिष्टात्, "अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः" इति। अत्राङ्गुष्ठप्रमितो जीवात्मा, उत परमात्मेति संशयः। जीवात्मेति पूर्वः पक्षः; अन्यत्र स्वीकृतस्पष्टजीवभावे पुरुषे अङ्गुष्ठप्रमितत्वश्रुतेः, "प्राणाधिपः सञ्चरति स्वकर्मभिः । अङ्गुष्ठमात्रो रवितुल्यरूपः" इति ।

राद्धान्तस्तु - तत्र "स्वकर्मभिः" इति जीवभावनिश्चय वदत्रापि, "ईशानो भूतभव्यस्य" इति भूतभव्येशितृत्वदर्शनात् परमात्मैव -

इति । सूत्रार्थस्तु - शब्दादेव प्रमितः - अङ्गुष्ठप्रमितः परमात्मैव, ''ईशानो भूतभव्यस्य'' इति परमात्मवाचिशब्दात्॥२३॥

The one who is measured (as being of the size of a thumb) is Paramatman, on account of the terms signifying Paramatman. (1-3-23)

In the Kathavalli, we read "The person of the size of a thumb resides in the middle of the body. He is the Lord of the past and the present. Therefore, he does not despise. This indeed is that (Ka. Up. 2.1.12)". Further on we read - The person of the size of a thumb is like light without smoke (Ka. Up. 2.1.13), the Purusha of the size of the thumb, the inner self is ever established in the hearts of men (Ka.Up. 2.3.17).

The doubt here arises whether this one measured by the size of a thumb, is the individual self or Paramatman.

The prima facie view is that he is the individual self. For, in another scriptural text, where the jivatman or the individual selfhood is clearly admitted, there is the declaration of the measure of the size of a thumb 'presiding over the vital airs, he being of the size of a thumb and having a form similar to that of the Sun, moves on account of his karmas' (Sve. Up. 5-7 and 8). But, the decision arrived at is that the one who is measured by the size of a thumb, is Paramatman.

As in the mantra quoted above, there is the decision of the individual selfhood by the term "on account of his karmas"; here also, the characteristic mark of Paramatman viz. being the Lord of the past and future, is seen as evidenced in the statement of the text "The Lord of the past and future" and so, he is Paramatman alone.

The meaning of the sutra is as follows :-

The one measured by the size of the thumb is Paramatman alone, on account of the terms such as 'the Lord of the past and future' that signify Paramatman.

कथमनवच्छिन्नस्य परमात्मनोऽङ्गुष्ठ प्रमितत्वमित्याशङ्क्याह-

How can Paramatman who is not limited be said to have the size of a thumb? Answer to this is given in the next sutra -

हृद्यपेक्षया तु मनुष्याधिकारत्वात् (1-3-24)

उपासनार्थमुपासकहृदये वर्तमानत्वात्, उपासकहृदयस्याङ्गुष्ठ मात्रत्वात् तदपेक्षयेदमङ्गुष्ठप्रमितत्वम् । मनुष्याणामेवोपासकत्व सम्भावनया मनुष्यान् अधिकृत्य प्रवृत्तत्वाच्छास्त्रस्य मनुष्यहृदयापेक्षयेदमुक्तम् ॥ स्थितं तावादुत्तरत्र समापयिष्यते ॥२४॥

As human beings are qualified for upasana, the measure of a thumb is stated for Paramatman, with reference to the heart. (1-3-24)

As Paramatman is residing in the heart of the meditator for purposes of meditation by the upasaka and as the heart of the upasaka is of the size of a thumb, this declaration of having the measure of a thumb is made with reference to the heart. As human beings alone are likely to become meditators and as the shastras are promulgated for the purposes of humans alone, this fact of having the measure of a thumb is said as referring to the heart of human beings. The further discussion of this matter will be completed later on.

देवताधिकरणम्

तदुपर्यपि बादरायणः संभवात् (1-3-25)

मनुष्याधिकारं ब्रह्मोपासनशास्त्रमित्युक्तम्, तत्प्रसङ्गेन देवादीनामपि ब्रह्मविद्यायामधिकारोऽस्ति वेति चिन्त्यते । न देवादीनामधिकारोऽस्तीति पूर्वः पक्षः, परिनिष्पन्ने ब्रह्मणि शब्दस्य प्रामाण्यसम्भवेऽपि देवादीनां विग्रहादिमत्त्वे प्रमाणाभावात्, मन्त्रार्थवादानामपि विधिशेषतया विग्रहादिसद्भावपरत्वाभावात् विग्रहवन्निर्वर्त्याहरहरनुष्ठीयमानविवेकादिसाधनसप्तक संस्कृतमनो निष्पाद्योपासननिर्वृत्तौ तेषां सामर्थ्याभावात् । राद्धान्तस्तु - जगत्सृष्टिप्रकरणेषु नामरूपव्याकरणश्रुत्यैव देवादीनां विग्रहादिमत्त्वं सिद्ध्यति। देवादीनां देहेन्द्रियादिकरणमेव हि नामरूपव्याकरणम्; मन्त्रार्थवादयोश्च तदुपलब्धेः, तयोरनुष्ठेयप्रकाशनस्तुतिपरत्वेऽपि तदुपपत्तये तत्सद्भावे प्रमाणत्वाद्देवादीनां विग्रहादिमत्त्वसिद्धिः, न विग्रहादिमत्तया स्तुतिः प्रकाशनं च तदभावे संभवति । अतः सामर्थ्यसंभवादस्त्येवाधिकारः। सूत्रार्थस्तु तदुपर्यपि - तेभ्यः मनुष्येभ्य उपरिवर्तमानानां देवादीनामप्यधिकारोऽस्ति । यद्वा तत् - ब्रह्मोपासनम्, उपरि - देवादिष्वपि संभवति, तेषामपि ब्रह्मस्वरूपतदुपासनप्रकारज्ञान तदर्थित्व तदुपादानसामर्थ्यसंभवात्। पूर्वोपार्जितज्ञानाविस्मरणात् ज्ञानसम्भवः, तापत्रयाभिहतिपूर्वकब्रह्म गुणज्ञानाच्चार्थित्वसंभवः, सृष्टिवाक्यमन्त्रार्थवादेषु विग्रहवत्त्वादिदर्शनात् सामर्थ्यसंभवश्चेति भगवान् बादरायणो मन्यते ॥२५॥

Meditation upon Brahman is possible for beings who are above men (humans) also, views Badarayana, on account of the possibility. (1-3-25)

It was stated that the shastra prescribing meditation upon Brahman is for men only, as they alone are entitled for Brahmopasana. On account of this context, it will be discussed whether gods also are entitled to the meditation upon Brahman or not.

The prima facie view is that gods are not qualified for meditation upon Brahman. Though the "shabda" or the word can possibly signify Brahman which is already existing, though the word can signify existent objects such as Brahman, there is no proof as regards the gods having bodies. The mantras and laudatory passages such as veda are subserving the purpose of injunction and they are not proving the existence of body and others of the gods. So, gods are not capable of accomplishing meditation upon Brahman which is originated by the purified mind which requires the auxiliaries viz. the seven means or "sadhana Saptaka" that are to be practised day-in and day-out by one having a body.

The conclusion that is arrived is as follows :-

The fact of gods and others having bodies and others, is proved by the scriptural passage itself describing the articulation of names and forms in the contexts of the creation of the universe. The differentiation of names and forms in respect of gods and others, is verily furnishing the body and sense organs and others. In the mantras and the laudatory passages, this fact is obtained. For gods and others, bodies and others are proved to exist as there are proofs regarding the existence of such bodies and others, though the mantras and arthavadas are devoted to the praise of the rituals that are to be practised. In the absence of such bodies, praises of the Gods as having bodies and others, and glorification will not become possible. Therefore, as they have possibility of ability, they are qualified for meditation upon Brahman.

The meaning of the sutra is as follows :-

"Taduparyapi" - For gods also, who are above men, there is qualification for meditation. Or 'tat' - that meditation upon Brahman; 'upari' - is possible of even gods and others, as there is possibility of gaining knowledge of the essential nature of Brahman, the mode of meditation upon Brahman, the fact of aspiration for attainment of Brahman and the ability of meditation upon Brahman. There is possibility of gaining knowledge on account of not forgetting the knowledge that was earned earlier. There is possibility of becoming a seeker on account of the knowledge of the auspicious qualities of Brahman along with the severe effects of the three tormenting sorrows. As it is seen that the gods have bodies and others, as evidenced in the mantras and arthavadas propounding creation, the venerable Badarayana thinks that there is possibility of ability for meditation upon Brahman.

विरोधःकर्मणीति चेन्नानेकप्रतिपत्तेर्दर्शनात् (1-3-26)

कर्मणि - यागादौ । विग्रहवत्त्वे सति एकस्य युगपदनेकयागेषु सन्निधानानुपपत्तेर्विरोधःप्रसज्यत इति चेत्-तन्न; शक्तिमतां सौभरिप्रभृतीनां युगपदनेकशरीरप्रतिपत्तिदर्शनात् ॥२६॥

If it is said that there results a contradiction in respect of the sacrificial works, in the event of admitting bodies to gods, we say it is not so, because it is observed that gods have assumed several bodies. (1-3-26)

"Karmani" means in the sacrificial rituals. If it is argued that there will be contradiction, as it is impossible for a god to be present at the same time at several sacrifices in the event of their having bodies, we say it is not so, as it is seen

that beings endowed with special powers like Soubhari and others, assume several bodies at the same time.

शब्द इति चेन्नातः प्रभवात् प्रत्यक्षानुमानाभ्याम् (1-3-27)

विरोध इति वर्तते । मा भूत् कर्मणि विरोधः, शब्दे तु वैदिके विरोधः प्रसज्यते । विग्रहवत्त्वे हि तेषां सावयवत्वेनोत्पत्तिविनाशयोगादुत्पत्तेः प्राक् विनाशादूर्ध्वं च, वैदिकानामिन्द्रादि शब्दानामर्थशून्यत्वमनित्यत्वं वा स्यादिति चेत् - तन्न, अतः प्रभवात् - अतः वैदिकादेव शब्दात् इन्द्रादेः प्रभवात् । पूर्वपूर्वेन्द्रादौ विनष्टे वैदिकादिन्द्राद्याकृतिविशेषवाचिनः शब्दादिन्द्राद्याकृति विशेषं स्मृत्वा तदाकारमपरमिन्द्रादिकं सृजति प्रजापतिरिति वैदिकस्य शब्दस्य न कश्चिद्विरोधः । न हि देवदत्तादिशब्दवत् इन्द्रादिशब्दाः व्यक्ति विशेषे संकेतपूर्वकाःप्रवृत्ताः, अपि तु गवादिशब्दवत् आकृतिविशेषवाचिन इति तेषामपि नित्य एव वाच्यवाचकभावः।

वैदिकादिन्द्रादिशब्दात् अर्थविशेषं स्मृत्वा कुलालादिरिव धटादिकं प्रजापतिः सृजतीति कुतोऽवगम्यते ? प्रत्यक्षाऽनुमानाभ्याम् - श्रुतिस्मृतिभ्यामित्यर्थः । श्रुतिस्तावत् - 'वेदेन रूपे व्याकरोत् सतासती प्रजापतिः'' तथा, ''स भूरिति व्याहरत् स भूमिमसृजत'' इत्यादिका । स्मृतिरपि - ''सर्वेषाञ्च स नामानि कर्माणि च पृथक् पृथक् । वेदशब्देभ्य एवादौ पृथक् संस्थाश्च निर्ममे'', ''नाम रूपञ्च भूतानांकृत्यानाञ्च प्रपञ्चनम् । वेदशब्देभ्य एवादौ देवादीनां चकार सः'' इत्यादिका ॥२७॥

If it is argued that a contradiction would result with regard to the Vedic words (if bodies are admitted to gods), we say it is not so; because, it is known from the shrutis and smritis that the beings like Indra and others originate from the words like Indra and others. (1-3-27)

The term contradiction is taken over from the previous sutra to mean that there will be contradiction as regards the Vedic terms. There may not be any contradiction as regards the sacrifices and other karmas in the event of admitting bodies to gods, but there will ensue a contradiction as regards the words of the Veda. If gods have bodies, the bodies will be necessarily having parts (avayavas). So, they will be subjected to origination and destruction. Consequently, the vedic words like Indra and others, become devoid of meaning or non-permanent prior to the origination and posterior to the destruction of such bodies. If it is argued like this, we say it is not so.

The reason is stated in the sutra as "atah", "prabhavaat". "Atah" means from the Vedic words such as Indra and others. The beings such as Indra and others originate from such Vedic words as Indra and others. When the beings like Indra and others existing before have perished, the creator comprehends the particular characteristics of the beings denoted by the term Indra and others fom the Vedic words like Indra and others and creates another Indra possessing those very characteristics. So, there is no contradiction to the eternity of the Vedic words. The terms like Indra and others do not denote a particular being on the basis of convention, just like the term Devadatta and others; but, they denote a particular species of beings just like the word like cow and

others denote a particular class of animals. So the "Vachya Vachaka bhava" is verily eternal. If it is asked, how it is known that the creator creates comprehending the characteristics of the beings such as Indra and others from the Vedic words Indra and others, just as a potter creates pots and others, remembering the characteristics of such objects, we say that it is known from "pratyaksha" and "anumana". Pratyaksha means the sruti and Anumana means the smrithi. The scriptural statement is "He differentiated the forms with the help of the Veda, the being and the non-being - or the sentient and the non-sentient" - and "saying "bhu", he created the earth." Statements like this, show that the creator created all objects referring to Vedic words. The smriti also corroborates this view - "He the creator, created the names and the multiplicity of works separately from the words of the Veda alone and He also created the separate forms from the Veda." "The names and forms of the several objects as well as the elaboration of works, were created in the beginning from the words of the Veda alone"(Vishnu Pu. 1-5-63). These and other statements prove that the objects are created referring to the eternal word of Veda.

अत एव च नित्यत्वम् (1-3-28)

यतः प्रजापतिः वैदिकाच्छब्दादर्थाकारं स्मृत्वा तदाकारं सर्वं सृजति, अतश्च वसिष्ठविश्वामित्रादीनां मन्त्रसूक्तादिकृत्त्वेऽपि मन्त्रादिमयस्य वेदस्य नित्यत्वं तिष्ठत्येव; प्रजापतिर्हि नैमित्तिकप्रलयानन्तरम् "मन्त्रकृतो वृणीते", "विश्वामित्रस्य सूक्तं भवति" इत्यादिवेदशब्देभ्योऽनधीतमन्त्रादिदर्शनशक्तवसिष्ठाद्याकृतिविशेषं स्मृत्वा, वसिष्ठत्वादि पद प्राप्तयेऽनुष्ठितकर्म

विशेषांश्चानुस्मृत्य, तदाकारविशेषांस्तान् वसिष्ठादीन् सृजति; ते चानधीत्यैव वेदैकदेशभूतमन्त्रादीन् स्वरतो वर्णतश्चास्खलितान् पठन्ति । तदेषां मन्त्रादिकृत्त्वेऽपि वेदनित्यत्वमुपपद्यते ॥२८॥

प्रजापतिप्रभृतिषु सर्वेषु तत्त्वेष्वव्याकृतपर्यन्तेषु, अव्याकृतपरिणामरूपेषु शब्दमयेषु वेदेषु च विनष्टेषु अव्याकृतसृष्ट्यावृत्तौ कथं वेदस्य नित्यत्वमित्यत आह -

And for this very reason, the eternity of the Veda is established. (1-3-28)

On account of the fact the Creator creates everything comprehending the form of such things from the words of the Veda - though Vasista, Visvamitra and others are the seers of different mantras and sukthas - the eternity of the Veda of the form of mantras and others, is established.

Prajapati, after the conditional dissolution of the universe, referring to the words of the Veda such as "He chooses the makers of mantras", "This is a hymn of Visvamitra", and comprehending the particular forms such as Vasista and others, who are capable of seeing the mantras and others that were not studied before, and remembering the requisite preparatory austerities for attainment of the position of Vasista and others - creates such and such Vasista and others as before. They, on the other hand, even without having learnt them from teachers, gain the mantras and others that are part of the Veda, perfect in their "swara" and "varna", recite them without any fault. So, in spite of their being creators of the mantras, the eternity of the Veda is maintained.

At the time of elemental dissolution in which all objects beginning with Prajapathi and up to the unmanifested, and

the Vedas of the form of words, which are the effects of unmanifested, are all lost, and later, when a new creation of the unmanifested ensues, how can there be the eternity of the veda ? The sutrakara disposes this question in the next sutra.

समाननामरूपत्वाच्चावृत्तावप्यविरोधो दर्शनात् स्मृतेश्च (1-3-29)

अव्याकृतसृष्ट्यावृत्तावपि सृज्यानां समाननामरूपत्वादेव न कश्चिद्विरोधः । आदिसर्गेऽपि हि परमपुरुषः पूर्वसंस्थानं जगत् स्मरन् सृजति; वेदांश्च पूर्वानुपूर्वीविशिष्टान् आविष्कृत्यहिरण्यगर्भाय ददातीति । पूर्वसंस्थानमेव जगत् सृजतीति कथमवगम्यते ? दर्शनात् स्मृतेश्च - दर्शनं श्रुतिः, "अहोरात्राणि विदधद्विश्वस्य मिषतो वशी । सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवं च पृथिवीं चान्तरिक्षमथो सुवः" इति "यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै" इति च; स्मृतिरपि, "यथर्तुष्वृतुलिङ्गानि नानारूपाणि पर्यये । दृश्यन्ते तानि तान्येव तथा भावा युगादिषु" इति । एतदेव वेदस्य नित्यत्वम् - यत् पूर्वपूर्वोच्चारणक्रमविशेषं स्मृत्वा तेनैव क्रमेणोच्चार्यमाणत्वम् । परमपुरुषोऽपि स्वस्वरूपस्वाराधनतत्फलयाथात्म्यावबोधिवेदं स्वस्वरूपवत् नित्यमेव पूर्वानुपूर्वीविशिष्टं स्मृत्वाऽऽविष्करोति । अतो देवादीनां ब्रह्मविद्याधिकारे न कश्चिद्विरोधः ॥२९॥

On account of the fact of having the same names and forms, there is no contradiction even in the re-creation of the world. It is known like this from the sruti and the smriti. (1-3-29)

On account of the sameness of name and form, as stated before, there is no contradiction even when the creation from the unmanifested is repeated. Even in the first creation after the great pralaya, the Supreme Person, remembering the constitution of the world prior to creation, creates the world exactly as it was before and bringing to manifestation the vedas in the same order and arrangement, hands them over to Hiranyagarbha. If it is asked how it is known that the creator creates the universe exactly as it was before, the sutra says that it is known from the sruthis and the smritis. Darshana means sruti. "The ruler of the universe gained existence, created the Sun and the Moon as in the previous kalpa for the purpose of ordaining day and night. He also created the dyuloka, prithvi, antariksha and suvarloka" (Maha Narayana 43.-44). "He, who first creates Brahma and hands over the vedas to him (Sve.Up. 6-18)". Even the smriti texts ordain as follows :-

"As in the different seasons, the different characteristics of those seasons are seen, one after the other, in the same way, in the yugas that come one after the other, the very same objects come into existence"(Vishnu P. 1-5-66). The eternity of the Veda is verily this much viz. being uttered after remembrance of the method and order of pronunciations that existed in the earlier periods, in the same form and order as it was before. The Supreme Purusha also makes manifested the Veda, which enlightens or teaches His own essential nature, His worship and the fruit of such worship as they are, after remembering always that lore characterised by the fixed order of words as before always, even as He realises His essential nature. Therefore, there is no contradiction as regards the qualification of gods and others to meditate upon Brahman.

मध्वधिकरणम्

मध्वादिष्वसंभवादनधिकारं जैमिनिः (1-3-30)

छान्दोग्ये, ''असौ वा आदित्यो देवमधु'' इत्युपक्रम्य, ''तद्यत् प्रथमममृतं तद्वसव उपजीवन्ति'' इत्युक्त्वा, ''स य एतदेवममृतं वेद, वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति'' इत्यादिना ऋग्यजुस्सामादिवेदोदितकर्मसम्पाद्यरसाधारतया मधुमयस्यादित्यस्य पूर्वदक्षिणपश्चिमोत्तरोर्ध्वांशान् वसुरुद्रादित्य मरुत्साध्यनाम्नां देवगणानां भोग्यत्वेनाभिधाय, तैर्भुज्यमानाकारेणादित्यांशान् उपास्यान् उपदिश्य, तानेवाऽऽदित्यांशान् तथाभूतान् प्राप्यान् उपदिशति । एवमादिषूपासनेषु वस्वादित्यादीनामधिकारोऽस्ति, न वेति संशयः। नास्त्यधिकार इति पूर्वः पक्षः, वस्वादीनामुपास्यान्तर्गतत्वेन कर्मकर्तृभावविरोधात्, प्राप्यस्य वसुत्वादेः, प्राप्तत्वाच्च। राद्धान्तस्तु - ब्रह्मण एव तदवस्थस्योपास्यत्वात् वस्वादीनां सतां स्वावस्थब्रह्मानुसन्धानाविरोधात्, कल्पान्तरे वसुत्वादेः प्राप्यत्वाविरोधाच्च वस्वादीनामधिकारः संभवति - इति ।

सूत्रार्थस्तु - मधुविद्यादिषु वस्वादीनामनधिकारं जैमिनिर्मन्यते, असम्भवात्-वस्वादीनामेवोपास्यानामुपासकत्वासम्भवात्, वसुत्वादेः, प्राप्तत्वादेव प्राप्यत्वासम्भवाच्च ॥ ३० ॥

On account of the impossibility of qualification for "Madhu Vidya" and others for gods like Vasu, Rudra and others (that are verily objects of meditation in those vidyas), Jaimini maintains that they are not qualified for such meditation. (1-3-30)

In the Chandogya Upanishad, the following passages are noted :-

Commencing with the statement "This Aditya is the honey of the gods" (Ch.Up. 3.1.1) and continuing further it states "that which is the first amritha that is enjoyed by the Vasus" (Ch.Up. 3.6.1) and concludes with the statement "he who knows this amrita like this, becomes one of the Vasus, and becomes satisfied by seeing this nectar through the medium of Agni" (Ch.Up. 3.6.3). Aditya is described as full of honey i.e. the "adhara" or ground of the essence that is obtained through the rites prescribed by the Vedas such as the Rig, Yajus and Saman. The Upanishad ordains that the "amshas" (or essences) that are to the East, South, West, North and above of this Aditya, to be enjoyed by the hosts of gods named as Vasus, Rudras, Adityas, Maruths and Sadhyas and further ordains the meditation upon the essences of Aditya in the form of being enjoyed by these gods and ordains that those meditators would attain such essences of Aditya. The doubt that arises here, is as follows :-

In meditations of this kind, are the Vasus and Adityas qualified or not ?

The prima facie view is that they are not qualified. As the vasus and the others are included in the class of "upasyas" or objects to the meditated upon, there is contradiction regarding the subject - object relationship or karma - karthru bhava, and also on account of the position of vasutva and others that are to be attained in this kind of meditation, has already been attained.

The conclusion that is arrived at, is as follows :-

As Brahman alone residing in them is to be meditated upon, and also as there is no contradiction in meditating upon Brahman who is residing in those Vasus and others, and also on account of non-contradiction in respect of attainment of the status of vasus and others in a different kalpa, qualification does happen to vasus and others for such type of meditation.

The meaning of the sutra is -

Jaimini is of the view that Vasu and others are not qualified for meditation of the form of Madhu Vidya. The reason given by him is "asambhavat". Vasu and others are themselves to be meditated upon and so they themselves cannot become meditators, and also on account of the fact that the status of vasutva and others, has already been gained and it is not possible of becoming an object of attainment.

ज्योतिषि भावाच्च (1-3-31)

‘‘तं देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्’’ इति ज्योतिषि परस्मिन् ब्रह्मणि देवमनुष्ययोरधिकारसाधारण्ये सत्यपि, ‘ज्योतिषां ज्योतिः परं ब्रह्म देवा उपासते’’ इति विशेषवचनं वस्वादीनां कर्मकर्तृभावविरोधात् तेषु तेषामनधिकारं द्योतयति । देवाः इति सामान्यवचनश्च वस्वादिविशेषविषयमित्यवगम्यते, अन्येषामविरोधात् ॥३१॥

And also as gods are qualified to meditate upon Paramatman as light (or jyoti), the Vasu and others are not qualified for Madhu Vidya and others. (1-3-31)

The text "the devas meditate upon Him as the light of lights, as immortal life" (Bri.Up. 4.4.16), declares that the gods meditate upon Supreme Brahman, as light of lights.

Though the gods and men are generally qualified for meditation upon Brahman, on account of this particular statement that gods meditate upon Supreme Brahman as light of lights, and also as there is contradiction in the same thing being the subject and object of meditation, gods are not qualified for this kind of meditation. The general term "gods" is known to apply here particularly to Vasus and others. For others, there is no contradiction.

भावं तु बादरायणोऽस्ति हि (1-3-32)

तुशब्दः पक्षं व्यावर्तयति । वस्वादीनां मधुविद्यादिष्वधिकारसद्भावं भगवान् बादरायणो मन्यते । अस्ति हि वस्वादीनामेवोपास्यत्वं प्राप्यत्वञ्च । इदानीं वसूनामेव सतां कल्पान्तरे वसुत्वस्य प्राप्यत्वसंभवात् प्राप्यत्वं सम्भवति। स्वात्मनां ब्रह्मभावानुसन्धानसम्भवादुपास्यत्वञ्च सम्भवति । ''य एतामेवं ब्रह्मोपनिषदं वेद'' इति हि कृत्स्नाया मधुविद्यायाः ब्रह्मविद्यात्वमवगम्यते ॥३२॥

But, Badarayana maintains, on the other hand, that there is existence of qualification for this kind of meditation even for Vasus, for there is verily such possibility. (1-3-32)

The term "tu" terminates the prima facie view. The reverred Badarayana thinks that there is possibility of qualification for Vasu and others, for meditations of the form of Madhu Vidya. The Vasu and others themselves have the fact of being the object of meditation and also of being the object of attainment. The fact of being the object of attainment happens to them as there is possibility of gaining the status of Vasu in a different kalpa, even for those who have already

been Vasu now. The upasyatva also happens to them, as there is the possibility of meditating upon their own inner self as Brahman. The entire Madhu Vidya is known to be Brahma Vidya alone, according to the statement - "He who knows thus, this Madhu Vidya, the secret teaching about Brahman" (Ch.Up. 3.11.3).

अपशूद्राधिकरणम्

शुगस्य तदनादरश्रवणात् तदाद्रवणात् सूच्यते हि । (1-3-33)

ब्रह्मविद्यायां शूद्रस्याप्यधिकारोऽस्ति नेति संशयः । अस्तीति पूर्वः पक्षः, अर्थित्वसामर्थ्यसम्भवात्, शूद्रस्यानग्निविद्यत्वेऽपि मनोवृत्तिमात्रत्वादुपासनस्य सम्भवति हि सामर्थ्यम् । ब्रह्मस्वरूपतदुपासनप्रकारज्ञनाश्च इतिहासपुराणश्रवणादेव निष्पद्यते। अस्ति हि शूद्रस्यापि इतिहासपुराणश्रवणानुज्ञा, ''श्रावयेच्चतुरो वर्णान् कृत्वा ब्राह्मणमग्रतः'' इति । तथा तत्रैव विदुरादीनां ब्रह्मनिष्ठत्वं दृश्यते । उपनिषत्स्वपि ''आजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथाः'' इति शूद्रशब्देनामन्त्र्य ब्रह्मविद्योपदेशदर्शनात् शूद्रस्यापीहाधिकारः सूच्यते । राद्धान्तस्तु - उपासनस्य मनोवृत्ति मात्रत्वेऽप्यनधीतवेदस्य शूद्रस्य उपासनोपायभूतज्ञानासम्भवात् न सामर्थ्यसंभवः । कर्मविधिवदुपासनाविधयोऽपि त्रैवर्णिकविषयाध्ययनगृहीतस्वाध्यायोत्पन्नज्ञानमेवोपायतया स्वीकुर्वते। इतिहासादयोऽपि स्वाध्यायसिद्धमेव ज्ञानमुपबृंहयन्तीति ततोऽपि नास्य ज्ञानलाभः । श्रवणानुज्ञा तु पापक्षयादिफला। विदुरादीनां तु भवान्तरवासनया ज्ञानलाभाद्

ब्रह्मनिष्ठत्वम् । शूद्रेत्यामन्त्रणमपि न चतुर्थवर्णत्वेन, अपितु ब्रह्मविद्यावैकल्याच्छुगस्य संजातेति । अतो न शूद्रस्याधिकारः । सूत्रार्थस्तु - ब्रह्मविद्यावैकल्येन हंसोक्तानादरवाक्यश्रवणात् तदैवाचार्यं प्रति आद्रवणाच्चाचार्येण तस्य शुश्रूषोर्विद्यालाभकृता शुक् सूच्यते । हिशब्दो हेतौ । यस्मादस्य शुक् सूच्यते, अतः शोचना च्छूद्र इति कृत्वा आचार्यो रैक्वो जानश्रुतिं शूद्रेत्यामन्त्रयते; न जातियोगेनेत्यर्थः ॥

On account of the disrespectful speech of swans, as he ran to Raikva, is not grief of that Janasruti suggested here ? (1-3-33)

A doubt arises here, whether even a "sudra" has qualification for meditation upon Brahman or not ? The prima facie view is that he has qualification as aspiring for attainment of Brahman and ability for meditation are possible for him also. It must be said that ability is there for a sudra, even though he is not qualified for Agnividya, because meditation which is of the form of mere function of the mind is possible for him. The knowledge of the essential nature of Brahman and the mode of meditation upon Brahman can be achieved verily by listening to the itihasa and puranas. Permission for listening to the itihasa and puranas is given to the sudra also, as it is stated "one should make the four castes hear the texts, having Brahmanas coming first". Similarly, it is witnessed in the itihasas themselves that Vidura and others were steadfast in Brahman. The instruction into the meditation upon Brahman, is seen in the Upanishads also, to have been done by addressing him with the word "sudra" as witnessed in - "O Sudra, you have brought these dakshinas; through this means itself, you make me speak (Chandogya 4.2.5)." From this, it

is indicated that there is qualification for Brahma Vidya for sudras also. But, the conclusion that is arrived is as follows :-

Though Upasana is limited to the functioning of the mind, for a sudra - who has not studied the Veda - the knowledge that is the means of upasana is not possible. So, there is no possibility of capability for upasana. Just as the injunctions of sacrificial works, and the means of the knowledge of upasana - that is generated from the study of the Veda, which is related to the three higher castes. Such knowledge alone is admitted as the means of meditation. Even the itihasas and others are adumbrating the knowledge that is actualised by the study of the Vedas and therefore the sudra cannot gain knowledge even from that. The permission on the other hand, given to them for listening the itihasa, has the fruit of annihilation of sins. In the case of vidura and others, they were established in Brahman on account of the gaining of knowledge owing to the impression of former births. Addressing also Janasruti as sudra, is not on account of his being a member of the fourth caste ; but, on the other hand, on account of sorrow that happened to him due to the absence of Brahma Vidya in him. Therefore a sudra has no qualification for Brahma Vidya.

The meaning of the sutra is as follows :-

Janasruti heard the disrespectful words uttered by the swans on account of his imperfection due to the absence of Brahma Vidya. Janasruti also ran towards the preceptor for gaining that knowledge and it is suggested here that he had sorrow on account of the non-attainment of the knowledge of Brahma Vidya and the Acharya points out that he who yearned to listen, as having sorrow, by the term "sudra". His sorrow is indicated by that address. So, arriving at the

derivation viz. Sudra on account of "shochana" (or sorrowing), the Acharya, Raikva addresses Janasruti as "sudra", and not on account of being a member of the fourth class.

क्षत्रियत्वगतेश्च (1-3-34)

अस्य शुश्रूषोः क्षत्रियत्वावगतेश्च न जातियोगेन शूद्रेत्यामन्त्रणम्; प्रकरणप्रक्रमे हि, ''बहुदायी'' इत्यादिना दानपतित्वबहुतरपक्वान्नदायित्वक्षत्तृप्रेषणबहुग्रामादिप्रदानैरस्य जानश्रुतेः शुश्रूषोः क्षत्रियत्वं प्रतीतम् ॥ ३४

And also on account of the "kshatriya-hood" of Janasruti, that is understood here, the term sudra does not signify the fourth caste. (1-3-34)

As it is understood that Janasruti who was desirous of listening to Brahma Vidya, belonged to the Kshatriya class, addressing him as sudra, is not on account of his belonging to the fourth class. In the commencement of this section, the kshatriya-hood of Janasruti is well-known on account of the fact that he was the bestower of much wealth, and he was the giver of enormous quantities of cooked food and his sending his door-keeper on an errand and bestowing on Raikva many villages.

उत्तरत्र चैत्ररथेन लिङ्गात् (1-3-35)

उपरिष्टाच्चास्यां विद्यायां ब्राह्मणक्षत्रिययोरेवान्वयो दृश्यते - ''अथ ह शौनकं च कापेयमभिप्रतारिणञ्च'' इत्यादिना । अभिप्रतारी हि चैत्ररथः क्षत्रियः । अभिप्रतारिणश्चैत्ररथत्वं च कापेयसाहचर्याल्लिङ्गादवगम्यते । प्रकरणान्तरे हि कापेयसहचारिणः चैत्ररथत्वं क्षत्रियत्वञ्चावगतम्, ''एतेन वै चैत्ररथं कापेया अयाजयन्'' इति, ''तस्माच्चैत्ररथो नामैकः क्षत्रपतिरजायत'' इति च । अतोऽस्यां विद्यायामन्वितो ब्राह्मणादितरो जानश्रुतिरपि क्षत्रियो भवितुमर्हति ॥३५॥

On account of the inferential mark found in a further passage, where there is a mention together with Chitraratha (who is a kshatriya), the kshatriya-hood of Janasruti is well-known. (1-3-35)

In the narration of this vidya, further there is only reference to the Brahmana and the Kshatriya as evidenced in the statement - 'once when Sounaka, the son of Kapi and Abhipratarin (Chandogya 4.3.5)'. Abhipratarin is Chaitraratha, a kshatriya. The fact of Abhipratarin being Chaitraratha and a Kshatriya, is known on account of the reason of his association with Kapeya. In a different section, the associate of Kapeya, is known as Chaitraratha and Kshatriya. There is a passage - 'the Kapeyas made Chaitraratha perform that sacrifice (Tandya Brahmana 20.12.5)', and there is another passage which states - 'from him there was descended a kshatriya who was a prince.' Therefore, Janasruti who is different from a Brahmin, who is related to this mode of Brahma Vidya here, is bound to be only a kshatriya.

संस्कारपरामर्शात् तदभावाभिलापाच्च (1-3-36)

विद्योपदेशे, ''उप त्वा नेष्ये'' इत्युपनयन संस्कारपरामर्शात्, शूद्रस्य तदभाववचनाच्चानधिकारः । ''न शूद्रे पातकं किञ्चिन्न च संस्कारमर्हति'' इति हि निषिध्यते ॥ ३६

On account of the reference to religious sacrements (like upanayana and others), and on

account of the declaration of their absence (in respect of a sudra), a sudra has not qualification for Brahma Vidya. (1-3-36)

While giving instruction about Brahma Vidya, there is reference to the ceremony of upanayana as, "I shall initiate you" (Chandogya Up. 4.4) and there is the declaration of the absence of upanayana in respect of a sudra. So, a sudra is not qualified for Brahma Vidya. Ceremonial purification is prohibited in respect of a sudra - "there is not any sin in a sudra and he does not need any ceremonial purification" (Manu X - 126).

तदभावनिर्धारणे च प्रवृत्तेः (1-3-37)

''नैतदब्राह्मणो विवक्तुमर्हति । समिधं सौम्याहर'' इति शुश्रूषोर्जाबालस्य शूद्रत्वाभावनिश्चय एवोपदेशे प्रवृत्तेर्नाधिकारः॥३७॥

On account of undertaking the procedure to teach Brahma Vidya (to Satyakama Jabala) on the ascertainment of not being a sudra (a sudra is not qualified for Brahma Vidya). (1-3-37)

A sudra is not qualified for Brahma Vidya as the teacher proceeded to teach the knowledge of Brahman only after ascertaining that Jabala, who wished to listen to the knowledge of Brahman, was not a sudra as known from the text - "A person who does not belong to the first three varnas will not speak so truthfully O, Good-looking one, bring the samith sticks". (Chandogya 4.4.5).

श्रवणाध्ययनार्थप्रतिषेधात् (1-3-38)

शूद्रस्य श्रवणाध्ययनादीनि हि प्रतिषिध्यन्ते, ''तस्माच्छूद्रसमीपे

नाध्येतव्यम्'' इति अनुपश्रृण्वतोऽध्ययनादिर्न संभवति ॥३८॥

As there is prohibition to hear, study and practise the truths of the Veda (a sudra has not qualification for Brahma Vidya.) (1-3-38)

A sudra is prohibited to hear and study the Veda as known from the passage "Therefore the Veda should not be read in the vicinity of a sudra". Study and others of the Veda cannot happen to him who does not hear.

स्मृतेश्च (1-3-39)

स्मर्यते च शूद्रस्य वेदश्रवणादौ दण्डः, ''अथ हास्य वेदमुपश्रृण्वतः त्रपुजतुभ्यां श्रोत्रप्रतिपूरणम्, उदाहरणे जिह्वाच्छेदो धारणे शरीरभेदः'' इति ॥३९॥

And on account of the smriti also (he has no qualification for Brahma Vidya.) (1-3-39)

In the smriti, punishment is ordained in the event of a sudra's hearing and others of the Veda - The ears of him who hears the Veda are to be filled with molten lead and lac; if he pronounces the Veda, his tongue is to be cut; if he preserves it in his mind, his body is to be cut off."

प्रमिताधिकरणशेषः प्रासङ्गिकं परिसमाप्य प्रकृतं परिसमापयति -

Concluding the discussion on the consequential issue, the sutrakara now concludes the main topic on hand -

कम्पनात् (1-3-40)

अङ्गुष्ठप्रमितप्रकरणमध्ये, ''यदिदं किञ्च जगत् सर्वं प्राण एजति

निःसृतम् । महद्भयं वज्रमुद्यतम्'', ''भयादस्याग्निस्तपति'' इत्यादौ प्राणशब्दनिर्दिष्टाङ्गुष्ठप्रमितजनितभयनिमित्तादग्निवायु सूर्यप्रभृतिकृत्स्नजगत्कम्पनात् श्रूयमाणादङ्गुष्ठप्रमितः परमात्मैवेति निश्चीयते ॥४०॥

As the whole universe trembles (from fear of the one who is of the measure of a thumb) the one who is of the measure of a thumb is Paramatman. (1-3-40)

During the exposition of this topic, there are the following passages -

"Whatever there is, the whole universe is existing in prana and emerging from it. It trembles with great fear as if from the uplifted thunderbold (Katha 2.3.2).

"From fear of Him, fire burns (Katha 2.3.3)"

These texts declare that the whole world beginning with fire, wind, Sun and others tremble from their great fear caused by the one who is of the measure of a thumb, and who is signified by the term "prana". From these texts, it is ascertained that the "angushta pramita" or the one who is measured as being the size of a thumb, is Paramatman.

ज्योतिर्दर्शनात् (1-3-41)

अस्मिन्नेव प्रकरणे तत्सम्बन्धितया, ''न तत्र सूर्यो भाति'' इत्यारभ्य, ''तस्य भासा सर्वमिदं विभाति'' इति सर्वेषां छादकस्यान वधिकातिशयस्य भाश्शब्दाभिहितस्य ब्रह्मभूतस्य परस्य ज्योतिषो दर्शनाच्च अङ्गुष्ठप्रमितः परमात्मा ॥४१॥

On account of light being seen in the (angusta pramita) one that is measured as being the size of thumb, he is Paramatman alone. (1-3-41)

In this context alone, there is a text which begins with the statement "There the Sun does not shine" (Katha 2.2.15) and concludes "with His light all these shine" (Katha 2.2.15). It is known here that it is light characterised of Supreme Brahman, which is described as infinitely supreme light which obscures all other lights and which is the cause of other lights. So, this person measured by a thumb is Paramatman alone.

अर्थान्तरत्वाधिकरणम्

आकाशोऽर्थान्तरत्वादिव्यपदेशात् (1-3-42)

छान्दोग्ये, ''आकाशो ह वै नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा'' इत्यत्राकाशशब्दनिर्दिष्टः किं मुक्तात्मा? उत परमात्मा - इति संशयः । मुक्त इति पूर्वः पक्षः, ''धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवानि'' इति मुक्तस्यानन्तरप्रकृतत्वात् ।

राद्धान्तस्तु - ''नामरूपयोर्निर्वहिता ते यदन्तरा'' इति स्वयमस्पृष्टनामरूपतया नामरूपयोर्निर्वोढृत्वेन श्रूयमाणोऽयमाकाशो बद्धमुक्तोभयावस्थात् प्रत्यगात्मनोऽर्थान्तरत्वात् परमात्मैव । सूत्रार्थस्तु-आकाशः परमात्मा, तस्य नामरूपयोर्निर्वोढृत्वतदस्पर्श लक्षणार्थान्तरत्वव्यपदेशात् ; प्रत्यगात्मनोऽपिह्यर्थान्तरभूत एव नामरूपयोर्निर्वोढा । बद्धावस्थस्तावन्नामरूपाभ्यां स्पृष्टस्तत्परवशश्चेति न निर्वोढा ; मुक्तस्यापि जगद्व्यापार रहितत्वान्ननिर्वोढृत्वम् । आदिशब्देन निरुपाधिकब्रह्मत्वामृतत्वा

त्मत्वादीनि गृह्यन्ते ; तानि निरूपाधिकानि मुक्तस्यापि न सम्भवन्ति ।।४२।।

ननु तत्त्वमस्यादिनैक्यव्यपदेशात्, ''नेह नानाऽस्ति'' - इति भेदप्रतिषेधाच्च न प्रत्यगात्मनोऽर्थान्तरभूतः परमात्मेत्याशङ्क्याह-

Akasa or the ether is Supreme Brahman, on account of the declaration that he is different and so on from the individual self. (1-3-42)

In the Chandogya Upanishad, there is a passage as follows :-

"Akasa is the evolver of names and forms, that within which these names and forms are, is Parabrahman, the immortal.He is the Atman" (Chandogya 8.14.1).

A doubt arises here whether the person called by the term "akasa" is the released individual self or Paramatman. The prima facie view is that he is the liberated individual self for the released is introduced immediately preceeding this statement, in the text - "shedding the body, I attain ths eternal abode of paramatman, the Brahmaloka, having done what ought to be done" (Ch.Up. 8.13.1).

The decided conclusion on the other hand is as follows:-

This ether is a different entity from the individual self, that is in both the states of bondage and release, because it is known from the text that this ether or Paramatman is the evolver of names and forms and who, by Himself, is not tainted by names and forms as evidenced in the text - "the evolver of names and forms and within which these names and forms are" (Ch.Up. 8.14.1).

The meaning of the sutra is as follows :-

The akasa or ether is Paramatman, as it is the evolver of names and forms, as this Akasa is declared to be characterised by the character of evolving names and forms, and also by the character of not being touched by those names and forms, and as being different from them. The evolver of names and orms is verily one who is different from the individual self. The individual self in the state of bondage is subjected to names and forms being dominated by them and so is not the evolver of names and forms. Even the liberated individual self, has not this character or evolving names and forms, because he is not associated with the function of the creation of the universe and others. The term "adi" and others found in the word of the sutra -'arthantaratvadi' signifies non-conditional Bramanhood, immortality, atmatva and others. These unconditional characteristics cannot happen even to the liberated individual self at any time.

An objection is raised here that there is no individual self other than Paramatman, as the scripture declares the unity or oneness of all selves in passage such as "that thou art" (Ch.Up. 6.9.4). The scripture denies duality as in "there is not even a little of duality (Br.Up. 4.4.19). To this objection, the reply is given in the next sutra.

सुषुप्त्युत्क्रान्त्योर्भेदेन । (1-3-43)

'व्यपदेशात्' इति वर्तते । ''प्राज्ञेनाऽऽत्मना सम्परिष्वक्तः'', ''प्राज्ञेनाऽऽत्मनाऽन्वारूढः'' इति सुषुप्त्युत्क्रान्त्योः लुप्तसकलविशेषविज्ञानात् प्रत्यगात्मनस्तदानीमेव सर्वज्ञतया भेदव्यपदेशात् प्रत्यगात्मनोऽर्थान्तरभूत एव परमात्मा ।।४३।।

On account of the (declaration of) difference between Paramatman and jivataman in the states of

deep sleep and departing from the body, the Paramatman is different from the individual self. (1-3-43)

We have to supply the phrase "on account of the declaration" from the previous sutra. The passages "embraced by the omniscient self" (Br.Up. 4.3.21), "mounted by the omniscient Paramatman" (Br.Up. 4.3.35), declare difference between the jivatman who is deprived of all kinds of particularities of consciousness at that time, and the Paramatman who is omniscient at the same time and so the Paramatman is different from the individual self.

पत्यादिशबदेभ्यः (1-3-44)

परिष्वञ्जके प्राज्ञे श्रूयमाणेभ्यः पत्यादिशब्देभ्यश्चायं प्रत्यगात्मनोऽर्थान्तरभूतः परमात्मा, ''सर्वस्याधिपतिः सर्वस्य वशी सर्वस्येशानः'' इत्यादौ । ऐक्योपदेशभेदप्रतिषेधौ तु ब्रह्मकार्यत्व निबन्धनाविति ''तज्जलानिति... सर्वं खल्विदं ब्रह्म'' इत्यादिश्रुतिभिरेव व्यक्तौ ॥४॥

As (the embracer) is declared by such words as "Lord" the Paramatman is different from the individual self. (1-3-44)

On account of the designation by the terms like "Pati" and others that are related to the embracing, omniscient self, this embracing Paramatman is bound to be different from the individual self. The Paramatman is declared as "being the Lord of all entities, the master of all, the ruler of all (Br. Up.4.4.22) and so, he is distinct and different from the individual self. The declaration of oneness and also the declaration of negation of difference are made on account of

all other entities being the effects of Brahman, as declared in the texts - "All this is Brahman" (Ch.Up. 3.14.1); as this is born of Brahman, living in Brahman and withdrawn into Brahman (Ch.Up. 3.14.1).

So, the scriptures themselves have clarified this point.

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे प्रथमस्याध्यायस्य तृतीयः पादः ॥३॥

प्रथमाध्याये चतुर्थः पादः

आनुमानिकाधिकरणम्

आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेर्दर्शयति च (1-4-1)

कठवल्लीषु, ''इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः। मनसश्च परा बुद्धिर्बुद्धेरात्मा महान् परः । महतः परमव्यक्तमव्यक्तात् पुरुषः परः । पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः'' इत्यत्र किं साङ्ख्योक्तं प्रधानमव्यक्तशब्दाभिधेयम्, उत नेति संशयः। प्रधानमिति पूर्वः पक्षः, ''महतः परम्'' इत्यादितत्तन्त्रप्रक्रिया प्रत्यभिज्ञानात्, ''पुरुषान्न परं किञ्चित्'' इति पञ्चविंशकपुरुषातिरिक्त तत्त्वनिषेधाच्च । राद्धान्तस्तु - नाव्यक्तशब्देन प्रधानमिह गृह्यते, पूर्वत्र - 'आत्मानं रथिनं विद्धि शरीरं रथमेव च' इत्यादिना उपासनानिर्वृत्तये वश्येन्द्रियत्वापादानाय,, ये आत्मशरीरबुद्धि मनइन्द्रियविषयाः, रथिरथसारथिप्रग्रह हयगोचरत्वेन रूपिताः तेषु वशीकार्यत्वे पराः, ''इन्द्रियेभ्यः, पराः'' इत्यादिनोच्यन्ते; तत्र चेन्द्रियादयः स्वशब्देनैव गृह्यन्ते । रथत्वेन रूपितं शरीरमिहाव्यक्तशब्देन गृह्यत इति नेह तत्तन्त्राप्रक्रियाप्रत्यभिज्ञागन्धः । ''अव्यक्तात् पुरुषः परः'' इति च न पञ्चविंशकः ; अपि तु प्राप्यः परमात्मैव अन्तर्यामितयोपासनस्याप्युपायभूत इति स इह वशीकार्यकाष्ठात्वेन, ''पुरुषान्न परं किञ्चित्'' इत्युक्तः ॥

सूत्रार्थस्तु - एकेषां - कठानां शाखायाम्, आनुमानिकं प्रधानं जगत्कारणत्वेन, ''महतः परमव्यक्तम्'' इत्याम्नायते इति चेत्- तन्न; अव्यक्तशब्देन शरीराख्यरूपकविन्यस्तस्य गृहीतेः - पूर्वत्रात्मादिषु रथिरथादिरूपकविन्यस्तेषु रथत्वेन शरीरस्यात्राव्यक्तशब्देन गृहीतेरित्यर्थः । अतो वशीकार्यत्वे पराः इहोच्यन्ते । दर्शयति च एनमर्थं वाक्यशेषः, इन्द्रियादीनां नियमनप्रकारं प्रतिपादयन्, ''यच्छेत् वाङ्मनसी'' इत्यादिः ॥१॥

If it is said that in some branches of the Veda, Pradhana - which rests on inference - is also mentioned as the cause of the universe, we say it is not so; because, in the metaphorical description of the body, what is stated as the "chariot" is signified by the term "avyakta". The scripture also shows the same thing. (1-4-1)

In the Katopanishad, we find the following passage :- "The sense objects are more important than the sense organs. The mind is more important than the objects. "Buddhi" is more important than the mind and the great soul (Jivatman) is more important than that buddhi. The "Avyakta" (the unmanifest) is more important than the great jivatman. The "Purusha" is more important than the unmanifest. There is nothing more important than Purusha. It is the Ultimate means and it is the final goal." (Katopanishad 1-3-10 & 11).

The doubt here is whether the term "avyakta" signifies Pradhana (or primordial matter) that is posited by the Sankhya Philosopher, or not.

The Prima facie view is that the term avyakta signifies Pradhana or primordial matter; because, the arrangement

of the entities in the Sankhya School, is recognised here, in the statement that "the unevolved is greater than mahat". The statement - "there is nothing beyond the purusha" - denies the existence of any entity beyond the purusha, who is the twenty-fifth entity. So, the term avyakta signifies, the unevolved matter, which is Pradhana.

The conclusion that is arrived at here, is as follows :-

By the term avyakta, the Pradhana (or the primordial matter) of Sankhyas, is not understood. In an earlier passage 'know the self as the master of the chariot and know the body as the chariot itself' (Kata 1.3.3) - and similar such passages, for achieving the conquest over the sense organs for the actualisation of meditation, the atman, body, intellect, mind, the sense organs and the objects of the sense organs, were metaphysically described as the master of the chariot, the chariot, the charioteer, the reins, the horses and the paths. Of those, that are to be brought under control - the more important ones are declared as - "the sense objects are more important than the sense organs" (Kata 1.3.10). Here, in the metaphorical description, the sense organs and others are recognised by the very terms signifying them. The body which was metaphorically described as the chariot is signified by avyakta, as the body is the product of avyakta. So here, there is not even the scent of recognition of the arrangement of entities according to the Sankhyas. The statement - "the purusha is greater than the avyakta" - does not signify the jivatman, counted as the twenty-fifth entity by the Sankhyas; but the term "Purusha" signifies Paramatman alone, who is to be attained. As that Paramatman is the very means of the actualisation of meditation, by virtue of His being the internal controller, it is described here in the statement - "there is nothing greater than the Purusha", as He happens to be the highest of the objects to be controlled.

The meaning of the sutra is :-

"Ekesham" means - in the branch of Kata School. "Anumanikam" means Pradhanam. If it is stated that Pradhana (or primordial matter) is the cause of this universe, by the statement "avyakta is greater than Mahat" - it is said - not so. By the term "avyakta", the body is signified in the metaphorical description of the body and others. In the earlier passage, where the atman and others are signified as the master of the chariot, chariot and others, in the metaphorical description, the body here is understood by the term avyakta. So, in the action of conquering them, the higher & higher entities are mentioned. The concluding part of this statement shows this very same meaning, while describing the control of sense organs and others in the statement - "A wiseman must integrate his speech with his mind" (Kata 1.3.13).

कथमव्यक्तशब्दस्य शरीरं वाच्यं भवतीत्याशङ्क्याह

How can this term "avyakta" (or unevolved) signify the body that is evolved ? The next sutra gives a reply to this question.

सूक्ष्मं तु तदर्हत्वात् (1-4-2)

तुशब्दोऽवधारणे । सूक्ष्मम् अव्यक्तमेवावस्थान्तरापन्नं शरीरं भवति, तदवस्थस्यैव कार्यार्हत्वात् ॥

यदि रूपकविन्यस्ता आत्मादय एव वशीकार्यत्वे पराः, 'इन्द्रियेभ्यः परा' इत्यादिना गृह्यन्ते; तर्हि, ''अव्यक्तात् पुरुषः परः। पुरुषान्न परं किंचित्'' इति पुरुषग्रहणं किमर्थमित्यत आह -

The subtle elements, on the other hand, entering into a particular condition, becomes the body. So, as

it has the capabality of functioning, the "avyakta" signifies the body. (1-4-2)

The word "tu" is used in the sense of emphasis; the subtle unmanifested itself becomes the body attaining a particular condition. That, whcih is in that condition alone is capable of functioning.

If the atman and others are higher & higher in the action of controlling them - as placed in this series by a metaphor - they can be known by the statements - 'beyond the senses, there are the objects' - and other such statements. Then, for what purpose, is the mention of the Purusha made 'as the Purusha is beyond the unevolved'. There is nothing beyond the Purusha. This question is answered in the next sutra :-

तदधीनत्वादर्थवत् (1-4-3)

अन्तर्यामिरूपेणावस्थितपुरुषाधीनत्वात् आत्मादिकं सर्वं रथिरथत्वादिना रूपितम् अर्थवत् प्रयोजनवद्भवति । अत उपासनानिर्वृत्तौ वशीकार्यकाष्ठा परमपुरुष इति तदर्थमिह रूपकविन्यस्तेषु परिगृह्यमाणेषु परस्य पुरुषस्यापि ग्रहणम् । उपासननिर्वृत्त्युपायकाष्ठा पुरुषः प्राप्यश्चेति, ''पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः'' इत्युक्तम् । भाष्यप्रक्रियया वा नेयमिदं सूत्रम् - परमपुरुषशरीरतया तदधीनत्वाद् भूतसूक्ष्ममव्याकृतमर्थवदिति तदिहाव्यक्तशब्देन गृह्यते ; नाब्रह्मात्मकं स्वनिष्ठं तन्त्रसद्धम् इति ॥३

The atman and others described metaphorically are purposeful as they are dependent upon the Supreme person. (1-4-3)

The atman and others, described metaphorically as the master of the chariot etc., are purposeful because, all these are dependent upon the Supreme Self, who is the inner controller in all. Therefore, for meditation to become possible, the Supreme Self is the ultimate object to be controlled and so, in describing the things to be controlled, there is the mention of the Supreme Self also, amongst them. The ultimate means of actualisation of meditation and the ultimate object of attainment, is that Supreme Self Himself alone, and so, it is declared that there is nothing higher than the Supreme Self. He is the ultimate aim and the ultimate refuge.

The sutra may be explained in another way, as explained in the Sri Bhashya. Matter in the subtle state, is purposeful as it is dependent upon Paramatman being His body. So, that is here understood by the term 'unevolved' matter or avyakta. But, matter which is all independent, which is not ensouled by Brahman as described by the Sankhyas, is not accepted here.

ज्ञेयत्वावचनाच्च । (1-4-4)

यदि तन्त्रसिद्धप्रक्रियेहाभिप्रेता, तदाऽव्यक्तस्यापि ज्ञेयत्वं वक्तव्यम् । "व्यक्ताव्यक्तज्ञविज्ञानात्" इति हि तत्प्रक्रिया । न ह्यव्यक्तमिह ज्ञेयत्वेनोक्तम्, अतश्चात्र न तन्त्रप्रक्रियागन्धः ॥४॥

The term 'avyakta' does not denote primordial matter here, on account of the fact that there is no statement here, ordaining that avyakta is to be known. (1-4-4)

If the text here meant the unmanifested matter as known by the Sankhya School, then it ought to have been declared

as avyakta also ought to be known as the object of knowledge, according to their process. Is not their process as follows?:-

'On account of the discriminative understanding of the manifested, the unmanifested and the atman, an aspirant gains liberation'.

Here, the avyakta (or unevolved) is not declared as an object of knowledge. Therefore, there is not even the scent of the process of the doctrine of the Sankhyas.

वदतीति चेन्न प्राज्ञो हि प्रकरणात् (1-4-5)

"अशब्दमस्पर्शम्" इत्युपक्रम्य "महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते" इति प्रधानस्य ज्ञेयत्वमनन्तरमेव वदतीयं श्रुतिरिति चेत् - तन्न; "अशब्दमस्पर्शम्" इत्यादिना प्राज्ञः - परमपुरुष एव ह्यत्रोच्यते, "सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्", "एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते" इति प्राज्ञस्यैव प्रकृतत्वात् ॥५॥

If it is said that the text declares that avyakta should be known, in a further statement, we say it is not so; because, according to the context, it is the Supreme, Intelligent Self (or Prajnya) whom the text declares to be known. (1-4-5)

Beginning with the statement "That which is without sound, without touch" (Kata Up. 1.3.15), the text concluding says 'One will be freed from the jaws of death, meditating upon the unchangeable which is beyond the Mahat' (Kata Up. 1.3.15). Thus, the vedic passage declares that the primordial matter is an object of knowledge in a further statement. If it is argued like this, we say it is not so, because

the omniscient Supreme Self alone, is here denoted by terms such as 'without sound, without touch' and others. On account of the fact that the omniscient Supreme Self alone is related in this context, according to the statements - "He reaches the end of his journey, the Supreme Abode of the Vishnu" (Kata 1.3.9) and "this Supreme Person is not seen, as He is hidden in all beings" (Kata Up. 1.3.12).

त्रयाणमेव चैवमुपन्यासः प्रश्नश्च (1-4-6)

अस्मिन् प्रकरणे, ''येयं प्रेते विचिकित्सा मनुष्ये'' इत्यारभ्य आ समाप्तेः परमपुरुषतदुपासनोपासकानां त्रयाणामेव एवं ज्ञेयत्वेन उपन्यासः प्रश्नश्च दृश्यते, न प्रधानादेस्तान्त्रिकस्यापि । अतश्च न प्रधानमिह ज्ञेयत्वेनोक्तम् ।।६।।

The answers are in respect of only three, and questions are also related to the three alone, and therefore, there is no reference here to the avyakta of the Sankhyas. (1-4-6)

In this context, beginning with the statement "the doubt which arises in respect of a man who is liberated" (Kata 1.1.21), till the conclusion of this instruction, the teachings and the questions regarding the object to be known are made as regards only the three viz., the Supreme Self, the Meditation upon the supreme Self and the Meditator alone. There is no mention of the primordial matter, that is expounded by the Sankhya Tantra. Therefore, here Pradhana (or primordial matter) is not denoted as an object to be known.

महद्वच्च (1-4-7)

यथा, ''बुद्धेरात्मा महान् परः'' इत्यात्मशब्दसामानाधि

करण्यात् महच्छब्देन न तान्त्रिकं महत्तत्वं गृह्यते, एवमव्यक्त शब्देनापि न तान्त्रिकं प्रधानम् ।।७।।

And, as in the case of the Mahat, avyakta also is not the doctrine as propounded by the Sankhya. (1-4-7)

As in the statement - "The great soul jivatman is more important than that buddhi" (Kata Up. 1.3.10) - the term Mahat does not signify the 'Mahat' tatva of the Sankhyas, on account of the concomitant co-ordination with the term atman. In the same way, the Pradhana of the Sankyas, is not denoted by the term avyakta here.

चमसाधिकरणम्

चमसवदविशेषात् (1-4-8)

श्वेताश्वतरे, ''अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः'' इत्यत्र किमजाशब्देन तन्त्रसिद्धा प्रकृतिरभिधीयते, उत ब्रह्मात्मिका - इति संशयः। तन्त्रसिद्धेति पूर्वः पक्षः, ''अजामेकाम्'' इत्यस्या अकार्यत्वप्रतीते ; बह्वीनां प्रजानां स्वातन्त्र्येण कारणत्वश्रवणाच्च । राद्धान्तस्तु - न तन्त्रसिद्धायाः प्रकृतेरत्र ग्रहणम्, जननविरह श्रवणमात्रेण तन्त्रसिद्धायाः प्रकृतेः प्रतीतिनियमाभावात् । न हि यौगिकानां शब्दानामर्थप्रकरणादिभिर्विशेष्यव्यवस्थापकैर्विना विशेषे वृत्तिनियमसंभवः; न चास्याः स्वातन्त्र्येण सृष्टिहेतुत्वमिह प्रतीतम्; अपितु सृष्टिहेतुत्वमात्रम् । तद् ब्रह्मात्मिकायाश्च न विरुद्धम् । अत्र

तु ब्रह्मात्मिकाया एव शाखान्तरसिद्धायाः एतत्सरूपमन्त्रोदितायाः प्रत्यभिज्ञानात् सैवेति निश्चीयते ।

सूत्रार्थस्तु - नायमजाशब्दस्तन्त्रसिद्धप्रधानविषयः, कुतः ? चमसवत् अविशेषात् । यथा ''अर्वाग्बिलश्चमसः'' इति मन्त्रे चमससाधनत्वयोगेन प्रवृत्तस्य चमसशब्दस्य शिरसि प्रवृत्तौ, ''यथेदंतच्छिरः, एष ह्यर्वाग्बिलश्चमसः'' इति वाक्यशेषे विशेषो दृश्यते - तथा ''अजामेकाम्'' इत्यजाशब्दस्य तन्त्रसिद्धप्रधाने वृत्तौ विशेषाभावान्न तद्ग्रहणं न्याय्यम् ॥८॥

On account of there being no special characteristic as in the case of the bowl, the term 'aja' does not denote primordial matter or 'pradhana' (of the sankhyas). (1-4-8)

In the Svetasvatharopanishad, there is a passage as follows:-

"The one unborn is stationed by the side of the one unborn prakriti of the red, white and black colour, which is creating manifold creatures, similar to itself and which is enjoying and following; whereas the other unborn discards that which he has enjoyed (Sv. Up. 4.5)"

Here, the doubt arises whether primordial matter accepted by the Sankhyas, is denoted by the term 'aja' (or the unborn) or whether it denotes matter which is ensouled by Brahman (Brahmatmika).

The prima facie view is that the term 'aja' denotes primordial matter, established by the Sankhyas, because, the fact of non-originatedness of prakriti is understood here by the term 'the one unborn', and also on account of the fact of being the cause of producing manifold creatures independently.

The conclusion on the other hand is that the term 'aja' is not signifying matter as established by the Sankhyas, as there is no rule to take the meaning of primordial matter that is admitted by the Sankhya School by the mere mention of non-origination. In the case of the word, the meaning of which is determined on the ground of their derivation, the special meaning of such word in any place cannot be determined without consideration of the context, and facts establishing particular signification.

Here, the matter which is referred is not known to be the cause of creation independently, but being just the cause of creation. That is not opposed to matter which is having Brahman a its innerself. It is determined that matter which is having Brahman as its innerself alone is mentioned here on account of the recognition of such matter, the nature of which is mentioned is a different branch of the Sruti.

The meaning of the sutra, is as follows:-

The term 'aja' (or the unborn) is not denoting primordial matter admitted by the Sankhya School. Why? Because there is no special characteristic as in the case of the bowl (or 'chamasam'). Just as in the mantra 'there is a bowl that has its opening below (Br. Up. 2.2.3)', the term 'chamasa' which is by derivation meaning some implement used in eating, is used here to signify the head as 'the bowl is verily the head for it has the mouth below' (Br. Up. 2.2.3), where in the concluding part of the sentence, the particular characteristic is mentioned. Like that there is no particular characteristic to signify primordial matter accepted by the Sankhyas here, for the term 'aja' in the mantra 'the one unborn... etc.' So, the

term 'aja' in the mantra referred to above, does not denote the Pradhana of the Sankhyas.

अस्ति तु ब्रह्मात्मिकाया एव ग्रहणे विशेष इत्याह -

Moreover, there is a particular reason to understand that 'aja' is having Brahman as its internal ruler.

ज्योतिरुपक्रमा तु तथा ह्याधीयत एके (1-4-9)

ज्योतिः - ब्रह्म यस्याः उपक्रमः कारणम्, सा ज्योतिरुपक्रमा। तुशब्दोऽवधारणे । ब्रह्मकारणिकैवैषाऽजा । तथा ह्याधीयत एके। यथा रूपोऽयमजायाः प्रतिपादको मन्त्रः, तथारूपमेव मन्त्रं ब्रह्मात्मिकायाः तस्याः प्रतिपादकमधीयत एके शाखिनः । "अणोरणीयात् महतो महीयान्" इत्यादिना ब्रह्म प्रतिपाद्य, "सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त जिह्वाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशयान्निहिताः सप्तसप्त । अतः समुद्रा गिरयश्च सर्वे" इत्याद्विना ब्रह्मण उत्पन्नत्वेन ब्रह्मात्मकतया सर्वानुसन्धानविधानसमये, 'अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम्" इति प्रतिपाद्यमाना ब्रह्मात्मिकैवेति तत्प्रत्यभिज्ञानादिहाप्यजा ब्रह्मात्मिकैवेति निश्चीयते ॥९॥

But (primordial matter alone) which has for its cause, the Supreme Brahman (called as Jyoti) is posited here; for thus some read in the texts of their branches. (1-4-9)

The term 'jyoti' means Brahman here. 'Jyotirupakrama' means that which has the jyoti or Brahman as its upakrama or cause. The term 'tu' in the sutra is in the sense of emphasis. The idea is, this unborn matter is having Brahman alone as

its cause. Thus followers of some branches of the Veda, read in their texts, the same form of mantra which is propounding here the un-originated primordial matter, as propounding that matter which has Brahman as its innerself (Brahmatmaka). Expounding Brahman as "smaller than the small, greater than the great" (Taittiriya Maha Narayana 12); "From that Akshara Purusha emerge the seven sense organs, the seven fires, the sacrificial fuel and the seven flames and the seven worlds in which move the sense organs that are deposited by the creator in groups of seven and seven" (Mundaka 2.1.8); 'From Him emerge all oceans and mountains' (Mundaka 2.1.9), and describing like this in the context of enjoining the reflection over all objects as ensouled by Brahman, as all entities are originating from Brahman, there comes the description of matter as "the one unborn is stationed by the side of the one unborn prakriti of the red, white and black colour which is creating manifold creatures similar to itself" (Sv. Up. 4.5). So, this prakriti which is described thus, is identified as one ensouled by Brahman alone. So, matter described here is 'Brahmatmika'.

अजात्वं ज्योतिरुपक्रमात्वं च कथमुपपद्यते इत्यत आह

An objection is raised here thus - How can matter which is not being originated be caused by Brahman? The next sutra answers this objection.

-कल्पनोपदेशाच्च मध्वादिवदविरोधः (1-4-10)

कल्पना-सृष्टिः, "सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्" इत्यादिदर्शनात् । "अस्मात् मायी सृजते विश्वमेतत्" इति हि सृष्टिरिहोपदिश्यते । प्रलयवेलायामेषा प्रकृतिः परमपुरुषाश्रया कारणावस्थातिसूक्ष्मावयवा शक्तिरूपेणावतिष्ठते; तदवस्थाभि

प्रायेणास्य अजात्वम् । सृष्टिवेलायां पुनस्तच्छरीरात् ब्रह्मणः स्थूलावस्था जायते, तदवस्था ज्योतिरुपक्रमेति न कश्चिद्विरोधः । मध्वादिवत् - यथा आदत्यस्यैकस्यैव कार्यावस्थायाम् - ''असौ वा आदित्यो देवमधु'' इति वस्वादिभोग्यरसाधारतया मधुत्वम्, तस्यैव, ''अथ तत उर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता'' इत्यादिना नामरूपप्रहाणेन कारणावस्थायां सूक्ष्मस्यैकस्यैवावस्थानं न विरुध्यते, तद्वत् ॥१०॥

On account of the teaching of creation, there is no contradiction in saying non-origination and also creation by Brahman to matter, as in the case of honey and others attributed to Aditya. (1-4-10)

Kalpana means creation. This meaning is evidenced in the statement "The ruler of the universe created the Sun and the Moon as in the previous kalpa" (Maha Narayana 1.13). "The Supreme Lord creates all these from this matter" (Sv. Up. 4.9). Thus, creation is taught by scriptures. At the time of dissolution, this matter takes resort with the Supreme Self and is stationed with Him in a very subtle form, in the potential form in the casual state. The non-originated nature of this matter is on account of that particular subtle state. At the time of creation on the other hand, it is born into a gross state from the body of Brahman. That state of being born into gross state is described as created by Brahman. So, there is no contradiction. This is similar to Madhu and others, that are described as Aditya. The one Aditya, who is in the state of effect, is described as "This Aditya is verily the honey of gods" (Ch. Up. 3.1.1) and denoted as having the characteristic of honey being the support of the essence that is enjoyed by Vasu and others. For the same Aditya, there is the description

of his being of one subtle nature in the casual state, divested of names and forms as denoted in the passage 'when from there he has risen upwards, he neither rises nor sets, being one he stands in the middle" (Ch. Up. 3.11.1). In the same way, it is to be understood in respect of the unoriginated prakriti.

संख्योपसंग्रहाधिकरणम्

न संख्योपसंग्रहादपि नानाभवादातिरेकाच्च (1-4-11)

वाजसनेयके, ''यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेवमन्य आत्मानां विद्वान् ब्रह्मामृतोऽमृतम्'' इत्यत्र किं साङ्ख्योक्तानि पञ्चविंशतितत्त्वानि प्रतिपाद्यन्ते, उत नेति संशयः । तान्येवेति पूर्वः पक्षः । ''पञ्च पञ्चजनाः'' इति हि पञ्चसङ्ख्याविशिष्टाः पञ्चजनाः पञ्चविंशतिः संपद्यन्ते । कथम् ? पञ्चजना इति समाहारविषयोऽयं समासः, 'पञ्चपूल्यः' इतिवत् । पञ्चभिर्जनैरारब्धः समूहः पञ्चजनाः । पञ्चजनीत्यर्थः । लिङ्गव्यत्ययश्चाछान्दसः । 'पञ्चजनाः' इति बहुवचनात् समूहबहुत्वं चावगम्यते । ते च कतीत्यपेक्षायां, ''पञ्च पञ्चजनाः'' इति पञ्चशब्दविशेषिताः पञ्चजनसमूहा इति पञ्चविंशतिस्तत्त्वानि भवन्ति । मोक्षाधिकारात् तान्त्रिकाण्येवेति निश्चीयन्ते । एवं निश्चिते सति, ''तमेवमन्य आत्मानं विद्वन् ब्रह्मामृतोऽमृतम्'' इति पञ्चविंशकमात्मानं ब्रह्मभूतं विद्वान् अमृतो भवतीति ।

राद्धान्तस्तु - ''यस्मिन् पञ्चपञ्चजना आकाशश्च प्रतिष्ठित'' इति यच्छब्दनिर्दिष्टब्रह्माधारत्वादाधेपानां तत्त्वानां ब्रह्मात्मकत्वमवगम्यते । यच्छब्दनिर्दिष्टं च, ''तमेवमन्य

आत्मानम्'', इति तच्छब्देन परामृश्य, ''ब्रह्मामृतोमृतम्'' इति निर्देशाद् ब्रह्मेति निश्चीयते । अतो न तान्त्रिकप्रसङ्गः ॥

सूत्रार्थस्तु - ''पञ्च पञ्चजनाः'' इत्यत्र पञ्चविंशतिसङ्ख्योपसङ्ग्रहादपि न तान्त्रिकाणि इमानि तत्त्वानि; यस्मिन्निति यच्छब्धनिर्दिष्टब्रह्माधारतया तान्त्रिकेभ्यो नानाभावात् - एषां तत्त्वानां पृथग्भावादित्यर्थः । अतिरेकाच्च - तान्त्रिकेभ्यस्तत्त्वातिरेकप्रतीतेश्च । यस्मिन्निति निर्दिष्टमतिरिक्तम्, आकाशश्च । 'न संख्योपसङ्ग्रहादपि' इत्यपिशब्देन संख्योपसंग्रहो न संभवतीत्याह आकाशस्य पृथङ्निर्देशात् । अतः पञ्चजना, इति न समाहारविषय; अपि तु ''दिक्संङ्ख्ये संज्ञायाम्'' इति संज्ञाविषय, पञ्चनजसंज्ञिता केचित्, ते च पञ्चैवेति ; ''सप्त सप्तर्षयः'' इतिवत् ॥११॥

Even if we take the number as twenty-five, in the sruti "pancha pancha janah", there will not be the understanding of the doctrine of the Sankhyas, because of the diversity from the Sankhyan doctrine and also on account of the excess in number. (1-4-11)

The vajasneyins read in the text the following mantra - "In him (Paramatman) the five Panchajanas and ether are established and He is the immortal Brahman. Even a man who is different from the gods attains immortality meditating upon this Brahman, knowing Him thus" (Br.Up. 4.4.17).

The doubt here is whether the twenty-five categories of the Sankhya School, are expounded here or not. The prima facie view is that the twenty-five categories alone or mentioned here. The term "pancha pancha janah" denotes the five groups having five beings each to form twenty-five catégories. If it is asked how twenty-five categories are arrived at, it is described that the compound "pnachajanah" denotes groups of five beings. Just like the term "panchapulyh" denotes aggregates of five bundles of grass. The aggregate which is formed of five beings is pancha janah i.e., panchajani. The change in geder is due to Vedic usage. The plural number of the term "panchajanah" implies many number of aggregates. If it is asked how many such groups of aggregate are intended it is pointed out that such groups are five. Characterised by the term "pancha" (five), five aggregates are denoted. So, by this the twenty-five categories are arrived at. As this is in the context of gaining liberation, it is decided that they refer to the twenty-five categories of the Sankhya siddhanta alone. When it is decided thus -"knowing that atman, thus a knower attains immortality" (Br. Up. 4.4.17) - signifies that by knowing the atman who is the twenty-fifth entity, which is called as Brahman, one gains immortality.

The conclusion, on the other hand, is as follows :-

In the statement "in whom the five pancha janas and ether are established" (Br. Up. 4.4.17), by the term "in whom", the fact of being supported by Brahman is clearly indicated. From this, it is understood that the categories that are being supported are all "Brahmatmaka" (or having Brahman as their innerself). In the statement - "knowing Him, that atman, like this" - there is reference to the entity noted as "in whom", by the term "knowing Him, that atman". And also on account of the declaration "knowing that immortal Brahman, he becomes immortal" - it is ascertained that the being indicated by the term "in whom" is Brahman alone. So, there is no reference to the Sankhya siddhanta here.

The meaning of the sutra is as follows :-

In the statement "five panchajanas", even when the number twenty-five is comprehended, these are not the categories of the Sankhya siddhanta; because by the term "in whom", they are declared as having Brahman as their support and therefore, there is diversity from the categories of the Sankhyas, on account of being different from them.

"Atirekachha" i.e. on account of excess also. These categories are known to be in excess than the categories of the Sankhya siddhanta. There is excess of the categories, in respect of the one who is pointed as "in whom", and also in respect of the entity mentioned separately as "akasa" (or ether). By the term "api" or even found in the sutra, sankhyopa-sangrahadapi, the meaning conveyed is that the mention of the number of twenty-five cannot be possible at all, because akasa is separately denoted. Therefore, the term "panchajanah" doesn't signify aggregates; but, it is according to the sutra of Panini - Sanjaya a special name. That means, there are certain beings called by the "sanjya" or special name as "Panchajanas". This is just like the seven Sapta-Rishis. The term "saptarishi" signifies a certain class of rishis.

प्राणादयो वाक्यशेषात् (1-4-12)

पञ्चजनसंज्ञिता पञ्च पदार्थाः प्राणदय इति वाक्यशेषादवगम्यते । "प्राणस्य प्राणमुत चक्षुषश्चक्षुः श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः" इति ब्रह्मात्मकानीन्द्रियाणि पञ्च पञ्चजना इति निर्दिष्टानि 'जननाच्च जनाः ॥१२॥

काणवपाठेन्नवर्जितानां चतुर्णां निर्देशात् पञ्चजन संज्ञितानीन्द्रियाणीति कथं ज्ञायत इत्यत्राह –

The Panchajanas are prana and others. It is known thus from the complementary part of that passage. (1-4-12)

The five entities signified by the special name panchajanas, are known as Prana and others. From the remaining part of the passage namely - 'Those who know that Brahman as the prana of the prana, the eye of the eye, the ear of the ear, the food of the food and the mind of the mind' (Br. Up. 4.4.18). The sense organs that are having Brahman as their innerself are signified as five panchajanas. As they are originated, they are called janas.

In the Kanva recension only four of these are mentioned omitting food or anna. So, it is said, how can it be known that those called by the special name or symbol panchajana, are the sense organs ? The next sutra replies to this objection.

ज्योतिषैकेषामसत्यन्ने (1-4-13)

एकेषां - काण्वानां वाक्यशेषे असत्यन्नशब्दे वाक्योपक्रमगतेन, "तं देवा ज्योतिषां ज्योतिः" इति ज्योतिश्शब्देन पञ्चजनाः इन्द्रियाणीति विज्ञायन्ते । कथम्? "ज्योतिषां ज्योतिः" इति ब्रह्मणि निर्दिष्टे प्रकाशकानां प्रकाशकं ब्रह्मेति प्रतीयते । के ते प्रकाशका इत्यपेक्षायाम्, 'पञ्च पञ्चजनाः" इत्यनिर्ज्ञातविशेषाः पञ्चसंख्या संख्याताः प्रकाशकानि पञ्चेन्द्रियाणीत्यवगम्यते । अतः, "यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः" इतीन्द्रियाणि भूतानि च ब्रह्मणि प्रतिष्ठितानीति न तान्त्रिकतत्त्वगन्धः ॥

Even though food or anna is not mentioned in the recension of the Kanvas, by jyotis or light, it is known that panchajanas are sense organs. (1-4-13)

"Ekesham" - In the text of the Kanva recension, in the remaining part of the passage, there is no term viz. Anna or food. But, by the term "jyoti" (or light) which is met with in the upakarma-vakya (or the passage with which it begins) as - "Him, the gods worship as the light of lights" (Br. Up. 4.4.16) - and from this it is understood that the panchajanas are the sense organs. How is it known ? When Brahman is denoted as the light of lights, it is understood that Brahman is the illuminator of the luminaries. What are those lights that illumine ? In answer to this question, the five panchajanas are mentioned whose nature is undeterrmined. It is further understood, the lights, which are counted as five are verily the five sense organs. Therefore, it is determined that the five sense organs and the elements are established in Brahman, as declared in the passage "in whom the five panchajanas and the ether are established". So, there is not even the taint of the categories of the Sankhya School.

कारणत्वाधिकरणम्

कारणत्वेन चाकाशादिषु यथाव्यपदिष्टोक्तेः (1-4-14)

जगत्कारणवादीनि वेदान्तवाक्यानि किं प्रधानकारणतावादैकान्तानि, उत ब्रह्मकारणतावादैकान्तानीति संशयः । प्रधानकारणतावादैकान्तनीति पूर्वः पक्षः, ''सदेव सोम्येदमग्र आसीत्'' इति क्वचित् सत्पूर्विका सृष्टिराम्नायते ; अन्यत्र ''असदेवेदमग्र आसीत्'', 'असद्धा इदमग्र आसीत्'' तथा ''तद्धेदं तर्हिअव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत'' इति । अव्याकृतं हि प्रधानम् । अतः प्रधानकारणतावादनिश्चयात् तदेकान्तान्येव । राद्धान्तस्तु - ''सत्यं ज्ञानमनन्तं ब्रह्म'' इत्युपक्रम्य ''तस्माद्धा

एतस्मादात्मन आकाशस्सम्भूतः'', ''तदैक्षत बहु स्यां प्रजायेयेति; तत्तेजोऽसृजत'' इत्यादिषु सर्वज्ञस्य परस्य ब्रह्मणः कारणत्वप्रतिपादनात्, तस्यैव ब्रह्मणः कारणावस्थायां नामरूपविभागसम्बन्धितया सद्भावाभावात् असदव्याकृतादिशब्देन व्यपदेश इति ब्रह्मकारणतावादैकान्तान्येव । सूत्रार्थस्तु - आकाशादिपदचिह्नितेषु 'तस्माद्धा एतस्मादात्मन आकशः संभूतः' इत्यादिषु सर्वज्ञस्य परस्य ब्रह्मणः कारणत्व प्रतिपादनात् सर्वेषु सृष्टिवाक्येषु यथाव्यपदिष्टस्यैव कारणत्वेनोक्तेः ब्रह्मकारणतावादैकान्तानि । यथाव्यपदिष्टम् - सार्वात्म्यादियुक्ततयाऽस्माभिर्व्यपदिष्टम् ॥१४॥

तथा सति, ''असद्धा इदमग्र आसीत्'' इति किं ब्रवीतीत्यत आह ---

But (as declared by the scriptures) Brahman that is characterised by omniscience and others, is declared to be the cause of akasa (or ether) and others. So the fact of Brahman alone being the cause of this universe is compatible.(1-4-14)

A doubt arises regarding the upanishadic statements that speak of this cause of this universe. Are these statements propounding exclusively primordial matter as the cause of this universe ? Or, are they declaring exclusively the fact of Brahman being the cause of this universe ?

The prima facie view is that the upanishadic statements are exclusively expounding the fact of Pradhana (or primordial matter) as the cause of this universe. In one place, it is said that creation of the universe proceeded from "sat" (or being)

as evidenced in the text - "In the beginning, there was only this 'sat' "(Ch.Up. 6.2.1). In other, places, it is said to have originated from "asat" (or non-being), as seen in the text - "In the beginning, there was only non-being" (Ch. Up. 3.19.1). Prior to creation all this was only non-being. (Tai.ara.7); In the same way, the statement - "all this was then unmanifested; that evolved itself by form and name" (Br. Up. 1.4.7) - "Avyakrita" (or the unmanifested) undifferentiated, is verily primordial matter. So, as it is concluded that the upanishadic statements speak of Pradhana (or primordial matter) as the cause of the world, it will be decided that Pradhana is the only cause of the world.

Against this view, the conclusion arrived at, is as follows:-

Beginning with the statement, "Brahman is characterised by satyatva, jnanatva and anantatva" (Taittiriya Up. 2.1.2), the text continues - "from this kind of atman sprang ether (Taittiriya 2.1)"; that willed, May I become many, May I be born, "that created fire" (Ch.Up. 6.2.3). As these scriptural statements declare that the omniscient, Supreme Brahman, is the cause of this universe, it is understood that Brahman itself is denoted by terms such as "non-being", "asat" (unmanifested or the avyakrita), on account of the fact that in the causal state of Brahman, there is the absence of the existence as related to the differentiation of names and forms. Therefore, the scriptural statements are expounding that Brahman alone as the cause of this universe.

The meaning of the sutra is as follows :-

In texts that are having the words like akasa and others, such as - "from that atman sprung ether" (Taittiriya 2.1) - the fact of the omniscient Supreme Brahman being the cause of the universe is declared. Therefore, in all statements

propounding creation, there is the statement that the afore-described Brahman alone is the cause. The scriptural texts are denoting that Brahman alone as the cause of the universe. "Yatha vyapadishtam" - as described, means, as it was explained by us, as being characterised by omniscience & others.

If it is thus, why does the text declare - "all this was in the beginning non-being?" The next sutra gives the reply to this question :-

समाकर्षात् (1-4-15)

"सोऽकामयत बहु स्यां प्रजायेयेति" इति बहुभवनसङ्कल्पपूर्वकं जगत् सृजतो ब्रह्मणः सर्वज्ञस्य, "असद्वा इदमग्र आसीत्" इत्यत्र समाकर्षात् कारणावस्थायां नामरूपसम्बन्धित्वाभावेन असदिति ब्रवीति। एवं "तद्धेदं तर्ह्यव्याकृतमासीत्" इत्यादिषु, "स एष इह प्रविष्ट आनखाग्रेभ्यः", "पश्यत्य चक्षुः" इत्यादिपूर्वापरपर्यालोचनया तत्र तत्र सर्वज्ञस्य समाकर्षो द्रष्टव्यः ॥१५॥

As the Supreme Brahman alone, that was described earlier as omniscient, is connected with "non-being", the term "non-being" denotes Brahman itself. (1-4-15)

The omniscient Brahman that created this universe with the deliberation of becoming many as mentioned in the text - "He willed, May I become many, May I be born" (Taittiriya 2.6) - is verily connected with the statement - "All this was prior to creation only non-being" (Taittiriya 2.7). The text declares as non-being (or "asat") on account of the fact of the

absence of the association of names and forms in the causal state. In the same way, the connection with the omniscient Brahman should be understood in statements such as - "all this was the unmanifested in the beginning" - and others, and statements like - "He entered here into this upto the tip of the nails" (Br. Up. 1.4.7); "He witnesses without eyes" (Sv.Up. 3.19) - point out the same thing. So, this kind of inter-relatedness is to be known by an examination of the preceding and succeeding statements.

जगद्वाचित्वाधिकरणम्

जगद्वाचित्वात् (1-4-16)

कौषीतकिनाम्, ''ब्रह्म ते ब्रवाणि'' इत्युपक्रम्य, ''यो वै बालाके एतेषां पुरुषाणां, कर्ता यस्य वैतत्कर्म स वै वेदितव्यः'' इत्यत्र वेदितव्यतयोपदिष्टः साङ्ख्यतन्त्रसिद्धः पुरुषः, उत परमात्मेति संशयः । पुरुष एव प्रकृतिवियुक्त इति पूर्वः पक्षः, ''यस्य वैतत्कर्म'' इति पुण्यपापरूपकर्म सम्बन्धितयोपलक्षितत्वात्। राद्धान्तस्तु - ''यस्य वैतत्कर्म'' इति कर्मशब्दस्य क्रियत इति व्युत्पत्या जगद्वाचित्वात् कृत्स्नं जगद्यस्य कार्यम्, स परमपुरुष एव वेदितव्यतयोपदिष्टो भवतीति । सूत्रमपि व्याख्यातम् ॥१६॥

He of whom all this is the work, is Brahman, because the term "karma" in the passage "yasya-vai-tat-karma" denotes the world.(1-4-16)

The Kaushitakins declare in their text as follows :-

In the dialogue between Balaki and Ajatashatru, there

is a statement which begins with - "I shall tell you Brahman" (Kaushi. 4.18) - and it is continued - "well Balaka, He who is the maker of these purushas or persons and of whom this is the work, He indeed is to be known" (Kau. 4.18).

Here, a doubt arises as follows :-

Is the person taught here to be known, the well-known Purusha of the Sankhya doctrine or is he Paramatman ?

The prima facie view is that he is the purusha alone, who is dissociated from prakriti or matter, because he is indicated as related to the karma of the form of "punya or papa" by the term - "He to whom this karma belongs."

The conclusion, on the other hand, is as follows :-

The term "karma" in the statement - "He to whom this karma belongs" - denotes the world, by virtue of the derivation of the term "karma", as that which is made or created. So the meaning for "karma" is - "He whose work is the entire universe". Therefore, it becomes established that the Supreme Self alone is taught here to be known. By this, the sutra also stands explained.

जीवमुख्यप्राणलिङ्गान्नेति चेत् तद्व्याख्यातम् (1-4-17)

''एवमेवैष प्रज्ञात्मैतैरात्मभिर्भुङ्क्ते'' इत्यादिभोक्तृत्वरूपजीवलिङ्गात्, ''अथास्मिन् प्राण एवैकधा भवति'' इति मुख्यप्राणलिङ्गाच्च नायं परमात्मेति चेत् - तस्य परिहारः प्रतर्दनविद्यायामेव व्याख्यातः । पूर्वापरप्रकरणपर्यालोचनया परमात्मपरमिदं वाक्यमिति निश्चिते सति अन्यलिङ्गानि तदनुगुणतया नेतव्यानीत्यर्थः ॥१७॥

ननु, ''तौ ह सुप्तं पुरुषमाजग्मतुः'' इति प्राणनामभिरामन्त्रणा श्रवणयष्टिघातोत्थापनादिना शरीरेन्द्रियप्राणाद्यातिरिक्त जीवात्म सद्भावप्रतिपादनपरमिदं वाक्यमित्यवगम्यत इत्यत उत्तरं पठति -

If it is argued that Paramatman is not denoted in this context, on account of the presence of the characteristics of the individual soul and the vital airs here, we say that this has been explained before. (1-4-17)

There is the characteristic of the form of enjoyership, as mentioned in the statement - "in the same way, this intelligent self enjoys with all these selves."(कौ.उ - ४-२०) The characteristic of the jivatman, who is an enjoyer, is indicated in this statement. There is the characteristic of the vital airs also, as seen in the statement - "He becomes one with the vital airs" (Kau.Up. 4.19). Therefore, the one who is mentioned in this context is not Paramatman. The answer to this question has been elaborately given while dealing with the Pratardana Vidya. When once it is decided that this statement is denoting Paramatman on account of a thorough examination of the former and latter contexts, other characteristics are to be explained in accordance with that.

An objection is raised here as follows :-

It is stated that "both of them came to a person who was asleep" (Br. Up. 2.1.15) and it is known that he was called by the names of "Prana" and the sleeping person did not hear it. Then, he was awakened by pushing with a rod. From all this, it is understood that this statement is meant for describing the existence of the jivatman who is different and distinct from the body, the sense organs and the vital airs, and so, this

statement signifies the jivatman alone and not Paramatman. The answer to this objection is given in the next sutra.

अन्यार्थं तु जैमिनिः प्रश्नव्याख्यानाभ्यामपि चैवमेके

(1-4-18)

तुशब्दः शुङ्कानिवृत्त्यर्थः । जीवसङ्कीर्तनम् अन्यार्थम् - जीवातिरिक्तब्रह्मसद्भाव प्रतिबोधनार्थमितिप्रश्नप्रतिवचनाभ्या मवगम्यते । प्रश्नस्तावत् जीवप्रतिपादनानन्तरम्, ''क्वैष एतद्बालाके पुरुषोऽशयिष्ट'' इत्यादिकः सुषुप्तजीवाश्रयविषयतया परमात्मपर इति निश्चितः । प्रतिवचनमपि, ''अथास्मिन् प्राण एवैकधा भवति'' इत्यादिकं परमात्मविषयमेव । सुप्तपुरुषाश्रयतया हि प्राणशब्दनिर्दिष्टः परमात्मैव, ''सता सोम्य तदा सम्पन्नो भवति'' इत्यादिभ्यः । जैमिनिग्रहणमुक्तस्यार्थस्य पूज्यत्वाय । अपि चैवमेके - एके - वाजसनेयिनः इदमेव बालाक्यजातशत्रुसंवादगतं प्रश्नप्रतिवचनरूपंवाक्यं परमात्मविषयं स्पष्टमधीयते, ''क्वैष एतत्'' इत्यादि, ''य एषोऽन्तर्हृदय आकाशस्तस्मिंछेते'' इत्येतदन्तम् ॥१८॥

Jaimini thinks that the reference to jivatman is meant for a different purpose on account of the question and the answers and thus followers of some branches of the Veda read. (1-4-18)

The term "tu" in the sutra, is meant for terminating the doubt. The mention of the jivatman is meant for another prupose. It is understood from the question and the answers there, that it is meant for enlightening upon the existence of Brahman, distinct from the jivatman. After describing the

jivatman, the question posed as -"where did this person sleep, O' Balaki" (Kau. 4.18) and others - is known to be put, to enlighten Paramatman who is the "ashraya" (or resort) for jivatman in deep sleep. The one who is denoted by the term "Prana" as the resort of the sleeping person, is Paramatman alone, as it is known from texts like -"Then he becomes united with "sat" (Ch.Up. 6.8.1) and others.

The name of Jaimini is mentioned here for respecting the meaning that was expounded. "Api-cha-evamekay" - "Eke" or "some" means the followers of the Vajasaneyi branch. The same text of the form of question and answers found in the conversation of Balaki and Ajatashatru, is clearly read as related to Paramatman distinguished from the jivatman, as noted in the statement - "where was then this person? This jivatman who lies in the ether that is within the heart" (Br. Up. 2.1.17).

वाक्यान्वयाधिकरणम्

वाक्यान्वयात् (1-4-19)

बृहदारण्यके मैत्रेयीब्राह्मणे, ''न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय'' इत्यारभ्य, ''आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः'' इत्यादौ द्रष्टव्यतया निर्दिष्टः पुरुषः तन्त्रसिद्धः, उत परमात्मेति संशयः । तन्त्रसिद्धः पञ्चविंशक एवेति पूर्वः पक्षः । पतिजायापुत्रवित्त मित्रपश्वादिप्रिय सम्बन्धी आत्मा न परमात्मा भवितुमर्हति । स एव हि, ''आत्मा वा अरे द्रष्टव्यः'' इति प्रतिपाद्यते। राद्धान्तस्तु - 'न पत्यादीनां कामाय पत्यादयः प्रिया भवन्ति, आत्मनस्तु कामाय' इत्युक्त्वा,

''आत्मा वा अरे द्रष्टव्य'' इति निर्दिष्ट आत्मा, जीवातिरिक्तः सत्यसङ्कल्पः सर्वज्ञः परमात्मैव; यत्संकल्पायत्तं पत्यदीनां स्वसम्बन्धिनः प्रति पियत्वम्, स हि सत्यसंकल्पः परमात्मा। आत्मज्ञानेन सर्वज्ञानादयोऽपि वक्ष्यमाणाः परमात्मन्येव संभवन्ति।

सूत्रार्थस्तु - वाक्यस्य कृत्स्नस्य परमात्मन्येवान्वयाद् द्रष्टव्यतया निर्दिष्ट आत्मा परमात्मैव, ''अमृतत्वस्य तु नाऽऽशास्ति वित्तेन'' ''आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते इदं सर्वं विदितम्'', 'इदं सर्वं यदयमात्मा'', 'तस्य ह वा एतस्य महतो भूतस्य निःश्वसितमेतत् यद् ऋग्वेदः'' ''येनेदं सर्वं विजानाति, तं केनविजानीयात्'' इति हि कृत्स्नस्य वाक्यस्य परमात्मन्यन्वयो दृश्यते ।१९॥

''एतेभ्यो भूतेभ्यस्समुत्थाय तान्येवानुविनश्यति'' इति जीवलिङ्गस्य मतान्तरेण निर्वाहमाह-

"On account of the connected meaning of the sentence found earlier and later, the person who is enjoined to be seen is Paramatman alone.(1-4-19)

In the Maitreyi Brahmana of Brihadaranyaka Upanishad, the passage beginning with "the husband does not become dear to the wife on account of the will of the husband, but it is on account of the will of Paramatman" (Br.Up. 4.5.6) and continuing thus, declares "the atman alone should be realised, should be heard, should be reflected and should be steadily meditated upon (Br. Up. 4.5.6). Here, a doubt arises thus - Is the person who is declared to be realised here, the Purusha of the Sankhya School or is he Paramatman?

The prima facie view is that he is only the purusha, the twenty-fifth category of the Sankhya doctrine. The atman who is mentioned as dear in connection with the husband, wife, son, wealth, cattle and so on, cannot become Paramatman. He alone is enjoined here as "the atman alone is to be realised". So, the atman of the Sankhya siddhanta is enjoined here to be realised.

The conclusion on the other hand is as follows :-

The passage referred above declares that the husband and others do not become dear on account of the will of the husband and others, but only on account of the will of the self, and later it enjoins that the atmam alone is to be realised. So, the atman who is referred to here, is the omniscient, true willed, Paramatman, who is distinct from the individual self. He, on account of whose true will, husband and others become dear to their relations, is verily paramatman, who is "Satya-sankalpa" or capable of realising all his purposes. The knowledge of the atman resulting in the knowledge of everything that is taught further, can happen, only in respect of Paramatman.

The meaning of the sutra is as follows :-

As all the sentences in this context are having a connected meaning in respect of Paramatman, the atman who is enjoined to be realised here is Paramatman alone. The following passages such as "there is no hope of immortality by wealth" (Br.Up. 4.5.4)"; "it is only when this atman is vividly realised, heard, reflected upon and known, all this is known" (Br. Up. 4.5.6); "all these are verily the atman" (Br. Up. 4.5.7); "the Rigveda, Yajurveda and others are the breath of this great Being" (Br. Up. 4.5.11); "who will know which object, by which instrument separated from the atman ? By which does

he know him, by the favour of whom he cognises all this ? (Br. Up. 4.5.15) - The meaning of all these sentences here, are seen as connected to Paramatman alone.

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः (1-4-20)

एकविज्ञानेन सर्वविज्ञानप्रतिज्ञासिद्धये, जीवस्य परमात्मकार्यतया परमात्मनोऽनन्यो जीव इति जीवशब्देन परमात्मनोऽभिधानमित्याश्मरथ्यमतम् ॥२०॥

For the establishment of the proposition "knowledge of all by the knowledge of one", Paramatman is denoted by terms signifying the jivatman, thinks Asmarathya. (1-4-20)

It is the view of Asmarathya that Paramatman is denoted by the term signifying the jiva, as jiva is non-different from Paramatman, as he is the effect of Brahman. This is, therefore, meant for establishing the declaration that from the knowledge of one thing, everything is known.

उत्क्रमिष्यत एवम्भावादित्यौडुलोमिः (1-4-21)

"परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते" इति शरीरात् उत्क्रमिष्यतः अस्य जीवस्य परमात्मभावात् जीवशब्देन परमात्मनोऽभिधानमिति औडुलोमिराचार्यो मेने ॥२१॥

Because the soul is of the nature of such Brahman, when it will depart from the body at the time of release, Audulomi is of the opinion that Paramatman is denoted by the terms signifying the jivatman (1-4-21)

The text "This jivatman, having risen from this body

and approaching the Supreme Light, manifests in its true nature" (Ch. Up. 3.2.8) declares that the jivatman that arises from the body will be of the nature of Paramatman and so Audulomi thinks that Paramatman is denoted by the term denoting the jiva.

अवस्थितेरिति काशकृत्स्नः (1-4-22)

'य आत्मनि तिष्ठन्' इत्यादिभिर्जीवात्मन्यन्तरात्मतया परमात्मनः अवस्थितेः जीवात्मशब्दस्य परमात्मनि पर्यवसनात् जीवात्मशब्देन परमात्मनोऽभिधानमिति काशकृत्स्नः आचार्यो मन्यते । इदमेव सूत्रकाराभिमतमित्यवगम्यते, त्रयाणामन्योन्य विरोधात्, इतःपरमवचनाच्च ॥२२॥

On account of Paramatman's abiding within the jivatman as the internal ruler, Kasakritsna thinks that Paramatman is denoted by the names of the jiva. (1-4-22)

As the Paramathman is abiding within the jivatman, as the internal ruler, as evidenced from the texts such as - "He who resides in the Atman" (Ch. Up. 3.7.22) and others - and as the connotation of the term culminates in Paramatman, the Paramatman is denoted by the terms signifying the jivatman - thus opines the Acharya Kasakritsna. It is understood that this view alone is the view acceptable to the sutrakara, as the three views mentioned above are opposed to one another, and also as there is no further statement.

प्रकृत्यधिकरणम्

प्रकृतिश्च प्रतिज्ञादृष्टान्तानुपरोधात् (1-4-23)

परं ब्रह्म किं जगतो निमित्तिकाणमात्रम्, उतोपादानकारण मपीति संशयः । निमित्तकारणमात्रमिति पूर्वः पक्षः, मृत्कुलालादौ निमित्तोपादनयोर्भेददर्शनात्; 'अस्मान्मायी सृजते विश्वमेतत्' इत्यादिभिर्भेदप्रतिपादनात्, ब्रह्मणोऽविकारत्वश्रुतिविरोधाच्च । राद्धान्तस्तु - ''येनाश्रुतं श्रुतम्'' इति ब्रह्मविज्ञानेन सर्वविज्ञान प्रतिज्ञानान्यथानुपपत्त्या, ''यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयम्' इति मृत्तत्कार्यदृष्टन्तेन तदुपपादनाच्च जगदुपादानकारणमपि ब्रह्मैवेति विज्ञायते । प्रमाणान्तराव सितसकल वस्तुविलक्षणस्य शास्त्रैकसमाधिगम्यस्य परस्य ब्रह्मणः सर्वज्ञस्य सर्वशक्तेः कार्यकारणोभयावस्थायामपि स्वशरीरभूतचिदचित्प्रकार तयाऽवस्थितस्यैकस्यैवं निमित्तत्व मुपादानत्वं चाविरुद्धम् । शरीरभूताचिद्वस्तुगतो विकार इति कार्यवस्थावस्थितस्यापि शरीरिणः परमात्मनोऽविकारित्वं सिद्धमेव । चिदचिद्वस्तुशरीरस्य ब्रह्मण एवोपादानत्वेऽपि ब्रह्मण्यपुरुषार्थविकारास्पर्शप्रदर्शनाय हि, ''अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्ध' इति व्यपदेशः । प्रतिज्ञादृष्टान्तानुपरोधात् उपादानं च ब्रह्मैवेति सूत्रार्थः ॥

Brahman is the material cause also, because it is only on account of this understanding there will be no conflict between the proposition (of knowing all by means of the knowledge of the one) and the illustration of clay, gold and others. (1-4-23)

The doubt raised here is whether the Supreme Brahman is only the instrumental cause of the universe or whether it is also the material cause.

The prima facie view is that He is only the instrumental cause, as difference is seen between the instrumental cause and the material cause, as in the case of clay and the potter. The sruti declares difference between the material cause and the instrumental cause of the universe, as seen in the text - "The Lord, the Mayin, creates this universe from this (matter)" (Sv.Up.4.9). Brahman being the material cause of the universe, is also opposed to the sruti that declares that Brahman is 'avikara' (or changeless).

The conclusion on the other hand is as follows:-

Brahman alone is the material cause of the universe on account of the fact that the proposition of realising the knowledge of all by the knowledge of the one, as made in the text - "By hearing which, the unheard becomes heard" (Ch. Up.6.1.3) becomes otherwise incompatible. And also on account of the illustrative example (instance) of clay and its effects given by the text - "Well, good looking one, as by knowing a lump of clay, all that is made of clay becomes known" (Ch.Up.6.1.4) - It is known that Brahman itself is the material cause also. There is no contradiction for the Supreme Brahman which is known as distinct from all other entities, known from other pramanas, and which is to be known only from the shastra, and which is omniscient, omnipotent, and which both in the causal state and the state of effect is established as characterised by the sentient and non-sentient principles that are His own bodies - in being the instrumental cause and also the material cause of this universe. All changes are related to the achit (or non-sentient) entity that forms His body. Therefore, though the Paramatman is in the state of effect, by virtue of His being the saririn or the Atman, avikaritva (or the fact of changelessness) as related to Him, is established. The

declaration of the text 'from this, the Supreme Lord, the Mayin, creates this universe. The other one, the jiva is bound in this, on account of being deluded by this" (Sv.Up.4.9.) is meant for illustrating that Brahman is not touched by any imperfection or change, in spite of having the sentient and non-sentient principles as Its body, and in spite of being even the material cause of this universe.

The meaning of the sutra is -

Brahman itself is the material cause of the universe, as there will be no conflict between the proposition and the illustration only when it is understood so.

अभिध्योपदेशाच्च (1-4-24)

"सोऽकामयत बहु स्याम्", "तदैक्षत बहु स्यां प्रजायेय" इति स्त्रष्टुर्ब्रह्मणः स्वस्यैव जगदाकारेण बहुभवनचिन्तनोपदेशाच्च जगदुपादानं निमित्तं च ब्रह्मैवेति निश्चीयते ॥२४॥

On account of the statement of deliberation of the form of 'He willed, may I become many', Brahman is the material cause. (1-4-24)

On account of the declaration of the reflection of Brahman, the creator, for Himself becoming many in the form of the universe as seen in the texts "He willed, may I become many" (Tai.Up.2.6); "It thought may I become many, may I be born" (Ch.Up.6.2.3), it is decided that Brahman itself is both the material cause and the instrumental cause.

साक्षाच्चोभयाम्नानात् (1-4-25)

किं स्विद्वनं क उ स वृक्ष आसीत्" इत्यादिना जगदुपादाननिमित्तादौ पृष्टे, "ब्रह्म वनं ब्रह्म स वृक्ष आसीत् -

ब्रह्माध्यतिष्ठत्'' इत्युपादानं निमित्तं चोभयं ब्रह्मैवेति हि साक्षादाम्नायते । अतश्चोभयं ब्रह्म ॥२५॥

And on account of both, namely being the instrumental cause and the material cause, being directly declared, Brahman is the material cause also.(1-4-25)

To the question 'what is the material cause of the universe? What is the instrumental cause of the universe?' as pointed out in 'What was the wood, what the tree from which the world was shaped (Ashtaka 2 prasna 8 Anuvaka 7-8), the answer is given as 'Brahman was the wood. Brahman the tree', 'Brahman stood supporting the worlds'. Thus it is ordained in the scripture directly that Brahman is both the material cause and the instrumental cause. So, Brahman is both the material cause and the instrumental cause of the universe.

आत्मकृतेः (2-4-26)

''तदात्मानं स्वयमकुरुत' इति स्रष्टुरात्मन एव जगदाकारेण कृतिरुपदिश्यते; अतश्चोभयं ब्रह्मैव । नामरूपभावाभावाभ्यमेकस्य कर्मकर्तृभावो न विरुद्धः ॥२६॥

यद्यात्मानमेव ब्रह्म जगदाकारं करोति, तर्हि ब्रह्मणोऽपहतपाप्मत्वादिकमनवधिकातिशयाऽऽनन्दस्वरूपत्वं सर्वज्ञत्वमित्यादि सर्वं विरुध्यते, अज्ञत्वासुखित्वकर्मवश्यत्वादिविपरीतरूपत्वाज्जगत इत्यत उत्तरं पठति-

On account of the Atman making itself, Brahman is itself the material cause. (1-4-26)

The text 'that itself made itself (Tai.Up.2.7.)' declares that the creator made Himself in the form of the universe. Therefore, Brahman is both material cause and instrumental cause. Being with names and forms, and being without names and forms, the same Atman can be without any contradiction the doer and the deed.

A doubt arises here. If Brahman makes itself into the form of the universe, then, the characteristic of Brahman being opposed to all that is defiling, the essential nature of Brahman, having unsurpassed Supreme Bliss, the characteristic of omniscience and all such perfections will be contradicted because the universe has a form directly opposed to this, such as ignorance, unhappiness, being dominated by karma and others. The reply to this objection is given in the next sutra.

परिणामात् (1-4-27)

अज्ञब्रह्मविवर्तवादे हि तद्भवत्येव, अज्ञानस्य तत्कार्यरूपानन्तापुरुषार्यस्य च वेदान्तजन्यज्ञाननिवर्त्यस्य ब्रह्मण्येवान्वयात् । तदा शास्त्रस्य भ्रान्तजल्पितत्वापाताच्च अविभक्तनामरूपसूक्ष्मचिदचिद्वस्तुशरीरकस्य ब्रह्मणः विभक्तनामरूपस्थूलचिदचिद्वस्तुशरीरत्वेन परिणामो हि वेदान्तेषूपदिश्यते ''तद्धेदं तर्ह्यव्याकृतमासीत्। तन्नामरूपाभ्यां व्याक्रियत'' इत्येवमादिभिः । अपुरुषार्थाश्च विकाराश्शरीरभूत चिदचिद्वस्तुगताः । कारणावस्थायां कार्यावस्थायाञ्चात्मभूतं ब्रह्म अपहतपाप्मत्वादिगुणकमेव । स्थूलसूक्ष्मावस्थस्य कृत्स्नस्य चिदचिद्वस्तुनो ब्रह्मशारीरत्वम्, ब्रह्मणश्च, तदात्मत्वम्, ''यः पृथिव्यां तिष्ठन्... यस्य पृथिवी शरीरम्'' इत्यारभ्य - ''यस्याव्यक्तं

शरीरम्, यस्याक्षरं शरीरम्, यस्य मृत्युः शरीरम्, एष सर्व भूतान्तरात्मा अपहतपाप्मा दिव्यो देवः'' इत्येवमादिश्रुतिशतसमधिगतम्। अतः सर्वमनवद्यम् ॥२७॥

As the Supreme Self having the chit and the achit as His body, assumes the form of the universe, owing to modification, the defects of the universe do not taint Him. (1-4-27)

The defects pointed out by the objector, do happen in the doctrine of 'vivartha' (i.e. the false appearance in a locus) wherein Brahman affected by nescience falsely appears as the universe. Because that nescience and numberless apurusharthas that are the effect of that nescience, that have to be terminated by the wisdom gained from the Upanishads - all these are necessarily related to Brahman itself. In that event, the shastra will result as the prattle of a deluded person.

The modification of Brahman having the sentient and non-sentient entities in the subtle form without the articulation of names and forms as His body, into the form of having the sentient and the non-sentient entities in the grass form differentiated with names and forms as His body, is what is taught in the Upanishads. The Upanishadic Texts such as 'This universe was then (prior to creation) undifferentiated. That Brahman having 'avyakta' as His body, became differentiated with name and form (Br.Up.1.4.7), teach such modification or change on Brahman's part. All apurusharths and changes, happen to the sentient and the non-sentient entities that form the body of Brahman. Brahman which is the self of those entities in the causal state as well as in the state of effect, is verily qualified by attributes such as 'apahatapapmatva' and others. The totality of all entities - sentient and non-sentient both in the gross state and subtle state - forms the body of Brahman and Brahman is the self of those entities in both states. This is understood from hundreds of scriptural texts such as "He who resides in the earth, for whom prithvi is the body" (Br.Up.3.7.7); "for whom the avyakta is the body, for whom the Akshara is the body, for whom the Mrityu is the body, He is the innerself of all, free from all that is defiling, the divine, the one God Narayana" (Subala Up.7) and others. Therefore, all this, is without any fault.

योनिश्च हि गीयते (1-4-28)

''यद् भूतयोनिं परिपश्यन्ति धीराः'', ''कर्तारमीशं पुरुषं ब्रह्म योनिम्'' इत्यादिषु सर्वस्य भूताजातस्य परमपुरुषो योनित्वेन गीयते। हिशब्दो हेतौ । यस्मात् योनिरिति गीयते, तस्माच्चोपादानमपि ब्रह्म। योनिशब्दश्चोपादानकारणपर्यायः ॥२८॥

Brahman is also the material cause, as it is called the womb. (1-4-28)

The Supreme Purusha is proclaimed as the material cause of the universe of all kinds of entities by the term 'womb' as evidenced in 'that which the wise regard as the womb of all beings" (Mundaka Up.1.1.6)'; 'the maker, the Lord, the Purusha, the Brahman, the womb' (Mundaka.Up.3.1.3)' and other texts. As Brahman is proclaimed as the womb, so Brahman is the material cause also. The term 'yoni' (or womb) is synonym of material cause.

सर्वव्याख्यानाधिकरणम्

एतेन सर्वे व्याख्याताः व्याख्याताः (1-4-29)

'यतो वा इमानि' इत्यादिषूदाहृतेषु वाक्येषु ''जन्माद्यस्य यतः' इत्यादिनोक्तन्यायकलापेन सर्वे वेदान्ताः ब्रह्मपराः व्याख्याताः । पदाभ्यासोऽध्यायपरिसमाप्तिद्योतनार्थः ।।२९।।

By this, all Upansihadic Texts are explained. (1-4-29)

By means of the groups of arguments mentioned as in 'that from which the origination, sustenance and destruction of this universe happen, is Brahman' and others in the hosts of Upanishadic passages illustrated as "from which all these beings are born" (Tai.3) have been explained as related to Brahman alone. The repetition of the word 'explained' is meant for indicating the conclusion of this chapter.

इति श्रीभगवद्रामानुजविरचिते श्रीवेदान्तदीपे

प्रथमस्यध्यायस्य चतुर्थः पादः ।।

इति प्रथमोऽध्यायः

।।श्रीः।।

श्रीमते भगवद्रामानुजाय नमः

श्रीभगवद्रामानुजविरचिते वेदान्तदीपे द्वितीयस्याध्यायस्य प्रथमः पादः

स्मृत्यधिकरणम्

स्मृत्यनवकाशदोषप्रसंग इति चेन्नान्यस्मृत्यनवकाशदोषप्रसंगात् (2-1-1)

वेदान्तानां समस्तचिदचिद्वस्तुविलक्षण-अस्पृष्टहेयगन्ध-सर्वज्ञताद्यनन्तकल्याणगुणगणाकरब्रह्मैकपरत्वं प्रतिपादितं कापिलस्मृतिविरोधेन चालयितुं शक्यम्, उत नेति संशयः । शक्यमिति पूर्वःपक्षः । श्रुतिविरुद्धायाः स्मृतेरनादरणीयत्वे स्थितेऽपि वेदान्तवेद्यार्थस्य दुर्ग्रहत्वेन अल्पश्रुतैर्मन्दमतिभिः आप्तप्रणीतस्मृत्युपबृंहणेन विना (तेषां) निश्चयो नोपपद्यते । कपिलस्मृतिः केवलतत्त्वपरेति तयैव ह्युपबृंहणं न्याप्यम् । अन्यथा केवलतत्त्वपरायास्तस्या अनवकाशप्रसङ्गः इति वेदान्तवेद्यं जगत्कारणं प्रधानम् । राद्धान्तस्तु - वेदान्तस्योपबृंहणापेक्षत्वेऽपि आप्ततममन्वादिस्मृतिभि र्वेदाविरोधिनीभिरेवोपबृंहणं न्याय्यम् ; अन्यथा तासां बह्वीनामनवकाशप्रसङ्गो महानयं दोषः स्यात् । न च तासां धर्मप्रतिपादनांशोपबृंहणत्वेन सावकाशत्वम् । यतो धर्माणामपि स्वरूपं परब्रह्मभूतपरमपुरुषाराधनत्वम्, ''इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति

भुवनस्य नाभिः । तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः', 'यज्ञैस्त्वमिज्यसे नित्यं सर्वदेवमयाच्युत' इत्यादिश्रुतिस्मृतिभिः । सूत्रमपि व्याख्यातम् ॥1॥

अतीन्द्रियार्थसाक्षात्कारसमर्थस्य कपिलस्य वेदान्तानां ब्रह्मपरत्वानुपलब्धेः प्रधानपरत्वमेवाश्रयणीयमित्यत उत्तरं पठति-

If it is said that there would be no scope for the Kapila Smriti (Sankhya Smrithi), we reply that it is not so - because, in that event, there would result the fault of having no scope for other smrithies (such as Manu Smrithi and others). (2-1-1)

The doubt raised here is whether or not it is possible to de-establish the doctrine that the upanishads declare about the Supreme Brahman alone, that is distinct from all other sentient and non-sentient entities, that is not tainted by even the scent of anything defiling, that is the abode of all auspicious qualities such as omniscience and others - on account of being contrary / opposed to the smriti of Kapila.

The prima facie view is that it is possible. Though the smriti text, that is opposed to the teaching of the sruti, is to be disregarded, as the meanings to be known from the upanishads are not of easy apprehension by people of ordinary understanding (slow-minded) without the assistance of adumbrating texts taught by a well-wisher, the assistance of smrithi is to be sought for deciding the sense of vedantic texts. The smrithi taught by Kapila is wholly devoted to the exposition of the tatva (or theoretical truth) alone, and therefore, it is quite reasonable to understand the teaching of the Vedanta according to the Kapila Smrithi. Otherwise, there will be no scope for this smrithi - which is taught by a

well-wisher, and which is wholly devoted to the theoretical truth. Therefore, the cause of this universe to be known from the vedantas, is to be understood as primordial matter alone.

The conclusion arrived at, is as follows :-

Though the vedantas require to be adumbrated by the smrithi texts for being understood properly, it is reasonable to take the assistance of only such smrithies that are unopposed to the vedanta, that are taught by Manu and others, who are our greater well-wishers. Otherwise, a mighty fault would happen in the form of having no scope for such innumerable smrithi texts. It cannot be argued that such smrithi texts have scope in , as much as they explain and inculcate the practical religious duties propounded by the vedanta texts, because the essential nature of such religious duties is being in the form of worship of the Supreme Self, which is the Parabrahman. The sruties and smrities declare as follows :-

"That holds all the sacrifices, humanitarian deeds done variously before and being done now, being the hub or ground of this universe" (Maha Narayana 6);

"That is verily Agni, that is Vayu, that is the Surya, that alone is the Moon" (Maha Narayana7):

"O' Achyuta, you are indeed all gods; you are being worshipped daily by sacrifices" (Vishnupurana 5.20.97)"

By this, the sutra also stands explained.

An objection may be raised further on this. As vedantas are not understood as propounding Brahman by Sage Kapila, who was capable of realising truths that were beyond the grasp of the senses and as he has propounded Pradhana as the cause of the universe, that Pradhana alone is to be accepted

as the cause of the universe. This objection is answered in the next sutra.

इतरेषाञ्चानुपलब्धेः (2-1-2)

इतरेषां मन्वादीनां वेदविदग्रेसराणां सर्वातीन्द्रियार्थ साक्षात्कारसमर्थानां प्रधानपरत्वानुपलब्धेर्ब्रह्मपरत्वोपलब्धेश्च ब्रह्मपरत्वमेवाश्रयणीयम् ; वेदान्तप्रतिपन्नार्थविरुद्धायास्तु कपिलोपलब्धेर्भ्रान्तिमूलत्वं कल्पयितव्यम् ॥2॥

But, on account of non-perception of the truth seen by Kapila on the part of others, such as Manu and others - it is not reasonable to determine the truths of the Vedanta according to the Smriti of Kapila. (2-1-2)

"Itaresham" means Manu and others - who happen to be the foremost of the knowers of the Veda, and also who were capable of realising directly all the truths that are beyond the grasp of the sense organs. As these great masters have comprehended only Supreme Brahman as the cause of the Universe, and also on account of non-perception of Pradhana as the cause of the universe, we have to resort to the doctrine that the Upanishads are in favour of Brahman alone, as the cause of the universe. It is to be inferred that the perception of Kapila, is due to illusion, as it is contrary to the pronounced meanings of the vedantas.

योगप्रत्युक्त्यधिकरणम्

एतेन योगः प्रत्युक्तः (2-1-3)

किं वेदान्तानां योगस्मृत्या उपबृंहणं न्याय्यम्, उत नेति संशयः । न्याय्यमिति पूर्वः पक्षः, कृत्स्नवेदप्रवर्तनाधिकृत हिरण्यगर्भप्रणीतत्वात् योगस्य ; ईश्वरसद्भावाभ्युपगमाच्च । अतो योगस्मृत्योपबृंहितत्वेन वेदान्तानामब्रह्मात्मकप्रधानोपादान (प्रतिपादन) परत्वम् । राद्धान्तस्तु - कपिलस्मृतिवत् वेदविरुद्धत्वाविशेषात् अनादरणीयैव योगस्मृतिः, हिरण्यगर्भस्यापि क्षेत्रज्ञत्वेन भ्रमसम्भवात् योगस्मृतेरपि भ्रान्तिमूलकत्वम् । सूत्रमपि व्याख्यातम् ॥3॥

By the refutation of the Sankhya doctrine, Yoga also is refuted. (2-1-3)

The doubt here is, whether or not the explanation of the Upanishads, according to the Yoga-smrithi, is reasonable. The prima faice view is that it is quite reasonable, because of the fact that the Yoga System is promulgated (proclaimed) by Hiranyagarbha, who is authorised to propagate the entire lore of the veda and also on account of the fact that the existence of Ishwara is admitted in that system. Therefore, the Upanishads supported by the Yoga Smrithi, are proclaiming that primordial matter independent of Brahma (which is not having Brahman as its self) as the material cause of this universe. The conclusion is as follows :-

Just like the smrithi of Kapila, the Yoga smrithi also is equally opposed to the teaching of the Veda, and therefore, it is certainly to the disregarded. As Hiranyagarbha himself is only an individual soul (kshetrajna), there is the possibility of becoming deluded, and so, even this Yoga Smrithi is caused by illusion. The sutra also stands explained by this.

नविलक्षणत्वाधिकरणम्

न विलक्षणत्वादस्य तथात्वं च शब्दात् । (2-1-4)

किं वेदान्तानां जगत्कारणतया प्रधानपरत्वम्, उत ब्रह्मपरत्वमिति संशयः । प्रधानपरत्वमिति पूर्वः पक्षः ; अज्ञत्वादिना जगतो ब्रह्मविलक्षणत्वेन ब्रह्मकार्यत्वप्रतिपादनासम्भवात् ; सालक्षण्येन प्रधानकार्यत्वप्रतिपादन परत्वस्य च सम्भवात् । राद्धान्तस्तु - माक्षिकादिभ्यः क्रिम्यादीनां विलक्षणानामुत्पत्तिदर्शनात् ब्रह्मविलक्षणस्य जगतः तत्कार्यत्वं सम्भवत्येवेति । सूत्रार्थस्तु अज्ञत्वेनासुखत्वेन चोपलब्धस्यास्य चिदचिन्मिश्र जगतः सर्वज्ञात् हेयप्रत्यनीकान्निरतिशयानन्दाद् ब्रह्मणो विलक्षणत्वेन जगतो ब्रह्मकार्यत्वप्रतिपादनं वेदान्तानां न संभवति । तथात्वं - विलक्षणत्वं च शब्दादवगम्यते; न केवलं प्रत्यक्षाद्युपलब्ध्या, "विज्ञानञ्चाविज्ञानञ्च", "अनीशया शोचति मुह्यमानः", "अनीशश्चात्मा बध्यते भोक्तृभावात्", इत्यादेः ॥4॥

"आपो वा अकामयन्त" "तं पृथिव्यब्रवीत्" इत्यादौ पृथिव्यादेरपि ज्ञानकार्यं व्यपदिश्यते । तस्मात्, "अविज्ञानञ्च" इत्येतत् अन्यपरमित्यत उत्तरं पठति -

Brahman is not the cause of this universe, because the universe is distinct and different from Brahman. Such kind of difference is known from the scripture. (2-1-4)

Are the Upanishads in favour of primordial matter being the cause of this universe ? Or, are they in favour of Brahman? This is the doubt.

The prima facie view is that they are in favour of primordial matter being the cause of this universe, because it is impossible to proclaim this universe as the effect of Brahman, as it is different and distinct from Brahman and also on account of its being non-sentient and others; and also, as it is possible to proclaim the universe as the effect of Pradhana, on account of the world being of similar nature. The conclusion on the other hand, is as follows :-

The fact of the universe, distinct from Brahman, is possible of being the effect of Brahman, as it is seen that from honey and other substances, worms and other little creatures are originated. The meaning of the sutra is as follows :-

It is impossible for vedantas to postulate that this universe, which is perceived as non-intelligent and full or sorrow, and which is mixed up with sentients and non-sentients and which is quite distinct from Brahman, to be the effect of Brahman, who is omniscient and infinitely blissful, being divested of all that is defiling.

Such kind of distinction between Brahman and the universe is known from the scriptures; not only by perception and other means of knowledge, such kind of distinction is known from texts like "knowledge and non-knowledge" (Taittiriya Up. 2.6.1); "the atman, not being a Lord, is grieving" (Sve. Up. 4.7); "the atman who is not the Lord is bound, as he is having the feeling of enjoyership" (Sve. Up. 1.8)" and others.

If it is argued that non-sentients signified by the term non-knowledge (avijnanam), are to be known as having intelligence on account of the statements such as - "the waters desired" (Taittiriya Brahman 3.1.5); "the earth said to him

(Taittiriya Brahman 5.5.2). "avijnanam" is to be understood as signifying some thing different. To this, the reply is given in the following sutra :-

अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् (2-1-5)

तुशब्दश्चोद्यं व्यावर्तयति । पृथिव्याद्यभिमानिदेवतानामयं व्यपदेशः । कुतोऽवगम्यते ? विशेषानुगतिभ्याम् । विशेषः - विशेषणम् । "हन्ताहमिमास्तिस्रो देवताः" इति पृथिव्यादेर्देवता शब्देन विशेषणं दृश्यते; "सर्वा ह वै देवता अहंश्रेयसे विवदमानाः" इति च वागादिप्राणपर्यन्तस्य च । तथा अनुगतिः - अनुप्रवेशः । अग्न्यादीनां वागाद्यनुप्रवेशो दृश्यते, "अग्निर्वाग्भूत्वा मुखं प्राविशत् ; आदित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशत् ; वायुः प्राणो भूत्वा नासिके प्राविशत्" इत्यादौ ॥5॥

But, as there is the denotation of the presiding deities and also on account of the entering of those deities in the eye and others, by terms such as earth and others, there is the denotation of the presiding deities. (2-1-5)

The term "but" terminates the objection. This denotation relates to the deities presiding over the earth and others. How is it known ? It is known on account of distinction and connection. "Viseshah" means "viseshanam" or distinction. The earth and others are denoted by the distinctive terms such as divinities as evidenced in the text - "well, let me enter into these three deities" (Ch. Up. 6.3.2); "all divinities contending with each other as to their supremacy" (Br. Up. 6.1.7), beginning with vak (or speech) concluding with the vital airs, they are denoted as deities.

Similarly, "anugathi" means entry into it. It is known from the scriptures that deities like Agni and others entered into speech and others, as seen in the text "Agni having become speech entered into the mouth; Aditya having become the sight entered into the eyes; Vayu having become prana, entered into the nostrils (Aitareya Up. 2-4)

दृश्यते तु (2-1-6)

तुशब्दः पक्षं व्यावर्तयति । माक्षिकादिभ्यो विलक्षणानां क्रिम्यादीनामुत्पत्तिर्दृश्यते । अतो ब्रह्मविलक्षणस्यापि जगतस्तत्कार्यत्वं संभवति ॥6॥

But, it is seen that there can be there relationship of cause and effect, in respect of mutually distinct entities. (2-1-6)

The term "but" terminates the objection. It is seen that insects and others are produced from honey and others that are distinct from them. So, the universe which is distinct from Brahman can similarly be the effect of Brahman.

असदिति चेन्न प्रतिषेधमात्रत्वात् (2-1-7)

यदि कार्यस्य कारणाद्विलक्षणद्रव्यत्वमभ्युपगम्यते, तर्हि कारणे कार्यं न सद्भवतीत्यसत्कार्यवादोऽभ्युपगतः स्यात् । तथा सति, "सर्वं खल्विदं ब्रह्म" इति सामानाधिकरण्यव्यपदेशो न घटत इति चेत् - तन्न, कार्यकारणयोः सालक्षण्यनियम प्रतिषेधमात्रत्वादस्माभिः पूर्वमभिहितस्य । कार्यकारण योरेकद्रव्यत्वं स्वीकृतमेव । एकमेव कारणावस्थं द्रव्यं कार्यावस्थां भजमानं सलक्षणावस्थामपि भजते, विलक्षणावस्थामपि भवतीत्यर्थः ॥7॥

If it is argued that the effect is not existing in the cause, we say it is not so; because, there is a mere denial that the cause and the effect should be of the same nature. (2-1-7)

If it is admitted that the stuff of the effect is distinct from the cause, then the effect will be non-existing in the cause, and it would result in the acceptance of "asatkarya-vada" (or the production of an effect, which was non-existing). In that case, the concomitant co-ordination such as "all this is Brahman" (Ch. Up. 3.14.1)" will not become possible. If it is argued like this, we say it is not so, because what was stated by us before was only in respect of mere negation of the rule that the effect and the cause should be of the same character; but, the character of being one substance alone for the cause and the effect is admitted by us - the one and the same substance, which is in the causal state, assuming the state of the same characteristic or of a different characteristic while assuming a state of an effect. That means, it assumes the state of a similar characteristic or it assumes a state of a different characteristic - but the substance is the same.

अपीतौ तद्वत्प्रसङ्गादसमञ्जसम् (2-1-8)

यदि ब्रह्मैव सर्वज्ञं सत्यसङ्कल्पं निरतिशयानन्दमपहतपाप्मत्वादिस्वरूपं तद्विपरीतजगदवस्थां भजते, तर्हि पिण्डत्वघटत्वावस्थमृद्द्रव्यवत् सर्वज्ञत्वमपहतपाप्मत्वम्, अज्ञत्वं कर्मवश्यत्वं च ब्रह्मणः प्रसज्यतेति विरुद्धार्थाभिधानाद्वेदान्तवाक्यमसमञ्जसं स्यात् । अपीताविति प्रदर्शनार्थम्। जगतो ब्रह्मणि अपीतौ - ब्रह्मण उत्पत्तावपीत्यर्थः। अपीतिः -अप्ययः ॥8॥

On account of such consequences of defects of the world happening to Brahman - the cause - in re-absorption, the vedanta texts would be inappropriate. (2-1-8)

If Brahman of the essential nature of all knowing, that has true-will which is infinite bliss, which is free from sin, assumes the state of the universe quite opposed to its nature, then, just like the substance clay assumes the state of being a lump or pot, assumption of the state of omniscient being free from evil, being ignorant, being dominated by karma and others, would ensue for Brahman also, and consequently for declaring contradictory characteristics, the vedanta texts would be inappropriate. The statement, "at the time of re-absorption", is just for indication. When the universe is re-absorbed in Brahman, and even in the evolution of Brahman these contradictions cannot be avoided. "Apeeti" means "apyaya" (or dissolution.)

न तु दृष्टान्तभावात् (2-1-9)

न ब्रह्मणि अज्ञत्वादयः प्रसज्येरन् ; अत एव न वेदान्तानामसामञ्जस्यम् । तुशब्दः प्रसक्तस्यासंभावनीयतां द्योतयति । एकस्यैवावस्थाद्वयान्वयेऽपि गुणदोषव्यवस्थायां दृष्टान्तसद्भावात् । यथा, 'मनुष्यो जातो बालो युवा स्थविरो भवति' इत्यत्र मनुष्यशरीरकस्य चेतनस्यैव सर्वावस्थान्वयेऽपि जन्मबालत्वयुवत्वस्थविरत्वादीनि नात्मनि सङ्गच्छन्ते, तथा ज्ञानसुखदुःखादयश्च न शरीरे - एवं चिदचिद्वस्तु शरीरकस्य परस्य ब्रह्मणः कार्यकारणोभयावस्थान्वयेऽपि कर्मवश्यत्वाज्ञत्वादयः शरीरभूतचिद्वचिदस्तुगताः, अपहतपाप्मत्वसर्वज्ञत्वादयः

परमात्मन्यात्मभूतेऽवतिष्ठन्ते । सर्वावस्थस्य चिदचिद्वस्तुनो ब्रह्मशरीरत्वम्, बह्मणश्च तदात्मत्वम्, "यस्य पृथिवी शरीरम्" इत्याद्यन्तर्यामिब्राह्मणादिष्ववगतमिति न कश्चिद्विरोधः ॥

But, there is no inappropriateness because there are parallel instances. (2-1-9)

The defects like ignorance and others, never result in respect of Brahman. Therefore, there is no inappropriateness for the texts of Vedanta. The word "but" suggests the impossibility of the defects that were raised in this context. Though the one and the same Brahman is associated with both the states (the causal state and the state of effect), the defects and merits of the body and the atman, are determined to relate exclusively to them alone. There is no inappropriateness. There are parallel instances to prove this truth. As in the example, a man is born, he becomes a boy, a youth and an old man, though the atman in the body of a man is related to all those states, the fact of childhood, youth, oldage and others do not affect the atman and even as knowledge, happiness, sorrow and others do not relate to the body. In the same way, though the Supreme Brahman which has both the sentient and non-sentient as its body, is related to both the causal state and the state of effect, the fact of being dominated by karma and being non-sentient relate to the sentient and non-sentient principles that form His body; even so, the qualities such as being free from sin, omniscience and others are exclusively established in Paramatman alone, who is the innerself of all. The fact of the sentient and non-sentient entities existing in all states, being the body of Brahman, and the fact of Brahman being the innerself of all these entities, is known from the

"Antaryami Brahmana" which expounds as "for whom the earth is the body (Bri. Up. 3.7.3) and others" Therefore, there is no contradiction in this behalf.

स्वपक्षदोषाच्च (2-1-10)

न केवलं ब्रह्मकारणवादस्य निर्दोषतया तत्समाश्रयणम्, प्रधानकारणवादे दोषाच्च तत् परित्यज्य स एव समाश्रयणीयः । प्रधानकारणवादे हि निर्विकारस्य चिन्मात्रस्य पुरुषस्य प्रकृतिसंनिधानकृततद्धर्माध्यासमूला जगत्प्रवृत्तिरभ्युपगम्यते । तत्र प्रकृतिसद्भावमात्रे संनिधाने सति मुक्तस्यापि तद्धर्माध्यासप्रसङ्गः; विकारविशेषे सति सन्निधाने कृत्स्नस्य विकारस्याध्यास पूर्वकत्वान्नाध्यासस्य विकारो हेतुरिति विरुद्धार्थाभिधाना दसामञ्जस्यदोष इति न तत्पक्षसम्भवगन्धः ॥10॥

And also on account of the objections to one's own view viz. the Sankhya School, one should take resort to this view alone. (2-1-10)

The doctrine of Brahman being the cause of the universe is to be accepted not only because it is free from any defect, but also on account of defects happening to the doctrine of primordial matter as the cause of the universe. So, abandoning that school, one should accept the doctrine of Brahman as the cause of the universe. The functioning of the universe is admitted in this school due to superimposition of the characteristics of matter, caused by its nearness on the purusha by the purusha who is of the nature of mere consciousness and who is "nirvikara" (or immutable). If mere nearness of the existence of matter is the cause of superimposition, then there will occur the

eventuality of the superimposition of its characteristics on the liberated soul also.

If particular changes are also needed for this nearness to cause superimposition, then there will be all changes without being preceded by superimposition, and so the nearness of matter will not be the cause of superimposition. If all changes have to take place only preceded by superimposition, it cannot be said that change (vikara) is the cause of superimposition. Thus, there is the statement of mutually contradictory propositions. Thus, their doctrine has the defect of inappropriateness. So, even the scent of that doctrine cannot be found here.

तर्काप्रतिष्ठानादपि (2-1-11)

कापिलतन्त्रस्य तर्कमूलत्वेन शाक्यादितर्कप्रतिहततयाऽस्य तर्कस्याप्रतिष्ठितत्वाच्च न तत्पक्षसम्भवः ॥11॥

On account of the fact of the unfoundedness of reasoning, the doctrine of the Sankhya is to be discarded. (2-1-11)

As the doctrine of Kapila is based on mere reasoning, and as this doctrine is contradicted and refuted by the reasoning of buddhists and others, the reasoning of the Sankhyas is not firmly founded. Therefore, their doctrine cannot be admitted.

अन्यथाऽनुमेयमिति चेदेवमप्यनिर्मोक्षप्रसङ्गः (2-1-12)

इतः पूर्वं विद्यमानैस्तर्कैरप्रतिहतत्वं यथा संभवति, तथा प्रधानकारणवादमनुमन्यामहे इति चेत्, तथाऽपि

तर्काप्रतिष्ठानदोषात् अनिर्मोक्षप्रसङ्गो दुर्वारः, त्वदधिक कुतर्क कुशलदूष्यत्वसंभवात् ॥12॥

If it is argued that a different method of inference is to be advanced for proving that Pradhana is the cause of creation, we reply that thus also it follows that the objection raised cannot be got rid of. (2-1-12)

If it is said that a different method of inference will be adopted in such a way that it becomes unassailable by reasonings that are existing earlier to this time, we reply that even so, as the defect of unfoundedness of the reasoning continues as ever, the objection raised cannot be got rid of, as it is possible of being refuted by those who are more adept than yourself in the art of wrong reasoning.

शिष्टापरिग्रहाधिकरणम् ।

एतेन शिष्टापरिग्रहा अपि व्याख्याताः (2-1-13)

न परिगृह्यन्ते वैदिकैरित्यपरिग्रहाः। शिष्टाश्चते अपरिग्रहाश्च शिष्टापरिग्रहाः । एतेन - तर्काप्रतिष्ठानलक्षण कपिलस्मृति निरसनहेतुना परिशिष्टाः कणभक्षादिस्मृतयोऽपि निरस्ता व्याख्याताः । परमाणुकारणवादः सर्वसम्मत इति न तेषां तर्कस्याप्रतिष्ठितत्वमित्यधिकाशङ्का । तर्कमूलत्वाविशेषात् परमाणूनां शून्यत्वाद्व्यत्वादिविवादाच्च तर्कस्याप्रतिष्ठितत्वमेवेति परिहारः ॥13॥

Thereby also the remaining systems which are not accepted in the scriptures are explained as

refuted, just as the Sankhya doctrine which is not accepted in the scriptures. (2-1-13)

The term "aparigraha" (or those that are not accepted) means those systems that are not accepted by the followers of the vedas. The remaining theories, which are not accepted in the scriptures are "sishta-aparigraha". On account of the fact of the demolition of the smriti of Kapila, which is based on ill-foundedness of reasoning, the remaining doctrines of Kanada and others, are to be known as refuted. The additional objection that is raised is that their reasoning cannot be said unfounded, as all these theories agree in the view of atoms constituting the general cause. The reply is that their reasoning is certainly unfounded as all of them are equally founded on reasoning only, and also because they are differing in many ways regarding the nature of the atoms as they are void or non-substances.

भोक्त्रापत्त्यधिकरणम्

भोक्त्रापत्तेरविभागश्चेत् स्याल्लोकवत् (2-1-14)

सर्वात्मभूतस्य परस्य ब्रह्मणः स्वशरीरभूतात् जीवान्निरतिशयानन्दस्वभावतया यो विभाग उक्तः, स किं विभागः सम्भवति, उत नेति संशयः । न संभवतीति पूर्वः पक्षः, सर्वचिदचिद्वस्तुशरीरतया सशरीरत्वाद् ब्रह्मणः । सशरीरस्य च सुखदुःखयोः भोक्तृत्वापत्तेः । तदापत्तिश्च, "न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः" इति श्रुतेः ।

राद्धान्तस्तु - स्यादेव विभागो जीवात् परस्याकर्मवश्यतया।

न सशीरत्वप्रयुक्तः सुखदुःखयोगः; अपि तु शास्त्रवश्यतया तदतिवृत्तिकृत, "स एकधा भवति त्रिधा भवति" इत्यादिनाऽवगतशरीरस्य मुक्तस्य सशरीरस्याप्यशास्त्रवश्यतया निरस्तनिखिलदुःखत्वदर्शनात् । यथा लोके राजशासन वश्यानां शरीरिणां तच्छासनातिवृत्तिनिमित्तदुःखान्वयेऽपि राज्ञः सशरीरस्यापि प्रकारान्तरेण साधर्म्येऽपि स्वशासनावश्यतया न तदतिवृत्तिकृतदुःखान्वयः । विभागः - वैलक्षण्यम् । सूत्रमपि व्याख्यातम् ॥14॥

If it is said that there will be non-difference between the jivatman and Paramatman on account of the fact that Brahman also becomes an enjoyer of pleasure and pain, we reply it is not so, because it is as found in the world. (2-1-14)

The distinction was declared between Supreme Brahman who is the self in all and the jivatman who happens to be His body, on account of the fact of His being of the nature of infinite bliss. Whether or not such a distinction can happen, is doubted here. The prima facie view is that such a distinction cannot happen, as Brahman is the self in all sentient and non-sentient entities that form its body, and as an embodied person is bound to be an enjoyer of pleasure and pain. The scripture declares - "for one who is in the body, the destruction of good and evil does not happen. Good and evil do not affect one without a body" (Ch. Up. 8.12.1).

The conclusion arrived at, is as follows :-

The distinction of Supreme Brahman from jivatman does happen because He is not donimated by karma, and as

the association of pleasure and pain is not on account of having a body itself; but, on account of transcending the command of the shastra by one who is subjected to the application of the shastra. It is seen that a liberated one is divested of all sorrows, though associated with a body as known from the text - "He can assume one form, three forms .... (Ch. Up. 7.26.2), because he is not dominated by the shastra. It is seen in the world that those who are subjected to the rule of a king, are related to suffering and sorrow on account of transcending the ordnance of the ruler, and also it is seen that though the ruler is having a body and is similar to him in one way is not subjected to pain or sorrow, as he is not dominated by his own ordinances and so there is no transgression of these commands. Similarly, the Supreme Brahman is not subjected to the experience of pleasure and pain, though he is having all sentient and non-sentients, as His body. "Vibhaagha" means distinction. The sutra also stands explained by this.

आरम्भणाधिकरणम्

तदनन्यत्वमारम्भणशब्दादिभ्यः (2-1-15)

किं ब्रह्मकार्यं जगत् ब्रह्मणोऽन्यत्, उतानन्यदिति संशयः । अन्यदिति पूर्वः पक्षः, तथोपलब्धेः । न हि बुद्धिशब्दान्तरादयः कारणात् कार्यस्यानन्यत्वे कथंचिदुपपद्यन्ते । कारकव्यापारवैयर्थ्यं चानन्यत्वे । अतो वस्तुविरोधादनन्यत्व श्रुतयः लक्षणया नेयाः । राद्धान्तस्तु "वाचारम्भणं विकारो नामधेयं मृत्तिकेयेव सत्यम्" - "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत",

"एतदात्म्यमिदं सर्वं तत् सत्यं स आत्मा तत् त्वमसि श्वेतकेतो", "सर्वं खल्विदं ब्रह्म तज्जलानिति", "तद्वेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत" इत्यादिश्रुतिशतसिद्धं कार्यस्य जगतः कारणात् ब्रह्मणोऽनन्यत्वम् । न चात्र वस्तुविरोधगन्धः; कारणीभूतमृदादिद्रव्यस्यैव पृथुबुध्नोदराद्यवस्थान्तरापत्त्या बुद्धिशब्दान्तरादयोऽप्युपपद्यन्ते । तत एव कारकव्यापारार्थवत्त्वञ्च । एवं कारणस्यैव कार्यवस्थायामपि प्रत्यभिज्ञायमानस्यावस्थान्तरापत्त्यैव सर्वेषूपपन्नेषु अनुपलब्धद्रव्यान्तर कल्पना न संभवति । तस्माद् ब्रह्मकार्यं जगत् ब्रह्मणोऽनन्यदेव ॥

सूत्रार्थस्तु - तस्मात् ब्रह्मणः अनन्यत्वं कार्यस्य जगतः आरम्भणशब्दादिभ्यो वाक्येभ्यस्तदुपपादयद्भ्योऽवगम्यते । आरम्भणमिति शब्द आदिर्येषां वाक्यानाम् , तानि आरम्भण शब्दादीनि । तानि अनन्यत्वमुपपादयन्ति ॥15॥

The non-difference of the world from Brahman is established from the statements that begin with the word "arambhana". (2-1-15)

The doubt here is whether the world which is the effect of Brahman is different from Brahman or non-different. The prima facie view is that it is different from Brahman, because it is experienced like that. The different ideas and different words used to signify the objects of the cause and the effect, do not become compatible in anyway in the event of non-difference between the cause and the effect. If there is non-difference between the cause and the effect, there will result the futility of the function of the agent. Therefore, the scriptural texts declaring non-difference are to be explained

in a secondary sense, as there is contradiction to the facts.

But, the conclusion arrived at is as follows :-

The non-difference of the world which is the effect, from Brahman which is the cause, is established from hundreds of scriptural texts such as -

"all this universe was prior to creation only one "Sath", one only without a second" (Ch. Up. 6.2.1) "that deliberated, may I become many, may I be born; then it created fire (or tejas)" (Ch. Up. 6.2.3) "all this is having this "sath" as its atman. That fact of having sath as its atman is real. That Sath is the atman in all. That (Supreme Cause) is thy (inner) self. Thou (your antaryamin) art that (Ch. Up. 6.8.7) "this universe was then (prior to creation) undifferentiated. That (Brahman having "avyakta" as His body) became differentiated with name and form" (Br. Up. 1.4.7)

There is not even a scent of contradiction regarding the object being the cause and the effect. Different ideas and words become compatible in application to the same substance such as clay and others, as it assumes a different state such as having "a broad bottom and others". On account of this reason alone, the function of certain activity also becomes meaningful. The cause is being recognised in the state of that effect. Everything becomes compatible by the assumption of a different state. So, there is no possibility of a thought that a different substance which was not obtained before is obtained in the state of the effect. Therefore, the world which is the effect of Brahman is non-different from Brahman.

The meaning of the sutra is as follows :-

The world which is the effect of Brahman is non-different from Brahman, as the statements beginning with the term "arambhanam" denote this. The terms "arambhanam" and others, are those that are found in the statements mentioned earlier that have the term "arambhana" in the beginning. Such statements declare non-difference.

भावे चोपलब्धेः (2-1-16)

घटादिकार्यभावे च तदेवेदं मृद्द्रव्यमित्थमवस्थितमिति कारणस्योपलब्धेश्च कारणादनन्यत्वं कार्यस्य । यथा देवदत्तस्य बालत्वयुबत्वाद्यवस्थाविशिष्टस्यानन्यत्वम् ॥16॥

And because the cause such as gold and others, is perceived in the existence of the effect, the substance which was the cause is called as the effect, on its attaining a different state.(2-1-16)

In the state of effect such as a pot and others, as the cause is perceived as "that substance of clay alone is existing in this way", the effect is non-different from the cause. This is just like Devadatta characterised by the states of boyhood, youth and others, is one and non-different.

सत्त्वाच्चापरस्य (2-1-17)

अपरस्य - कार्यस्य कारणे सत्त्वाच्च कारणादनन्यत् कार्यम्। सर्बमिदं घटशरावादि कार्यं पूर्वाह्ने मृदेवासीदिति हि कारणे कार्यमुपलभ्यते । घटशरावादिसंस्थानसंस्थितमेव मृदद्रव्यं पूर्वकाले पिण्डाकारमुपलब्धमित्यर्थः ।17॥

And on account of the existence of the effect

which is posterior, in the cause, the effect is non different from the cause. (2-1-17)

As the posterior or the "apara" is existing in the cause, the effect is non-different from the cause. The effect is perceived in the cause, as in the statement - all these effects, such as pots and plates, were in the forenoon (morning) only clay. The substance clay which is existing in the form of pots and plates, was perceived in an earlier period only in the form of a lump of clay. This is the meaning of the statement.

असद्व्यपदेशान्नेति चेन्न; धर्मान्तरेण वाक्यशेषात् युक्तेः शब्दान्तराच्च (2-1-18)

"असदेवेदमग्र आसीत्", "इदं वा अग्रे नैव किञ्चनासीत्" इत्यादिषु कारणवस्थायां कार्यस्यासत्वव्यपदेशात् कारणे कार्यं सदित्येतन्नोपपद्यत इति चेन्न ; सदितिव्यपदेश हेतुभूतनामरूपावस्था विरोधिसूक्ष्मावस्थाख्य धर्मान्तरेणयोगात् असदिति व्यपदिश्यते । कथमिदमवगम्यते ? वाक्यशेषात् युक्तेः शब्दान्तराच्च । वाक्यशेषस्तावत्, "तदसदेव सन्मनोऽकुरुत स्यामिति" इति । असदिति व्यपदिष्टस्यैव मनस्कारप्रतिपादनेन असद्व्यपदेशो धर्मान्तरयोगादित्यवगम्यते । युक्तिश्च धर्मान्तरयोगमेवासद्व्यपदेशहेतुमवगमयति; घटोऽस्ति, घटो नास्तीति सदसद्व्यपदेशयोर्घटत्वकपालत्वयोः परस्पर विरोधिधर्मयोरेव हेतुत्वे सिद्धे तदतिरिक्तानुपलब्ध तुच्छत्वस्य हेतुत्वकल्पनानुपपत्तेः । तथा शब्दान्तरं च, "सदेवसोम्येदमग्र आसीत्" इति समानप्रकरणस्थमसच्छब्दं धर्मान्तरयोग निमित्तमवगमयति ॥18॥

If it is said that the effect was non-existent, as it is declared that the effect was not in the causal state, we say it is not so, because it is declared that the effect was in a different state. It is known thus from the complementary passage and from reasoning. It is thus known from another vedic text. (2-1-18)

If it is argued that is not compatible to state that the effect existed in the cause, on account of the declaration of the non-existence of the effect in the causal state according to vedic texts such as - "this was prior to creation verily non-existent" (Ch. Up. 3.19.1), "all this was prior to creation (nothing) not anything" (Yajur Astaka 2.2.9), - we say it is not so; because, it is declared as non-existent as it was in a different form characterised by a subtle state which was opposed to the state of having names and forms that would be the cause of the declaration of "sath". How is this known ? It is known from the complementary passage, from reasoning and from a different vedic text. The complementary passage is as follows - "That non-existent formed the resolve "may I be"" (Yajur Astaka 2.2.9). It is understood from this that the declaration of the form of "asath" means that it was characterised by a different characteristic on account of the fact of making a resolve of the form of becoming, on the part of that which was spoken of as non-existent. Even reason also shows that the cause of calling this as non-being is on account of being qualified by a different attribute. For the declaration of the form of "the pot exists", "the pot does not exist", signifying its being or not being, is realised on account of the reason of being characterised by mutually opposed attributes of "ghatatva" and "kapalatva". So, it is incompatible to assume some reason other than this such as "anupalabdatva" and "thuchatva".

Likewise, there is a different vedic text that informs that the term "asath" signifies the association of the different attribute, as it declares the same context of creation as "well, good looking one, being only was this in the beginning" (Ch. Up. 6.2.1).

पटवच्च (2-1-19)

यथा तन्तव एव व्यतिषङ्गविशेषभाजः पट इति नामरूपाभ्यां कार्यान्तरादिकं भजन्ते, तद्वद् ब्रह्मापि ॥19॥

And also just as threads become a piece of cloth, Brahman becomes the universe. (2-1-19)

Just as threads joined in a peculiar cross arrangement assume the name and form of a piece of cloth, and assumes the state of a different effect, likewise Brahman also attains a different name and form.

यथा च प्राणादिः (2-1-20)

यथा च वायुरेक एव शरीरे वृत्तिविशेषं भजमानः प्राणापानादिनामरूपकार्यान्तराणि भजते तद्वद् ब्रह्मापीति तदनन्यत्वं जगतः सिद्धम् ॥20॥

Just as the vital airs, Brahman also becomes the universe of wonderful nature. (2-1-20)

Just like the one air undergoes in the body, different modifications acquiring different functions and assumes different names, forms and functions such as prana, apana and others, similarly Brahman also becomes the world. So, the non-difference of Brahman from the world is established.

इतरव्यपदेशाधिकरणम्

इतरव्यपदेशात् हिताकरणादिदोषप्रसक्तिः (2-1-21)

ब्रह्मणो जगत्कारणत्वं सम्भवति, नेति संशयः । न सम्भवतीति पूर्वः पक्षः, "अयमात्मा ब्रह्म", "तत्त्वमसि" इति सामानाधिकरण्येन जीवो ब्रह्मेत्यवगमात्, जगत्सर्गस्य च जीवदुःखहेतुत्वात्, आत्महिताकरणादिदोषप्रसक्तेः सर्वज्ञस्य सत्यसङ्कल्पस्य ब्रह्मणो जगत्कारणत्वानुपपत्तेः । जीवपरयोर्भेदवादिन्यश्श्रुतयः जगद्ब्रह्मणोरनन्यत्वं वदता त्वयैव परित्यक्ताः; भेदे सति अनन्यत्वासिद्धेः ।

औपाधिकभेदविषयाः भेदश्रुतयः, स्वाभाविकाभेदविषया अभेदश्रुतयः इति चेत् - तत्रेदं वक्तव्यम्, स्वभावतः स्वस्मादभिन्नं जीवं किम् उपहितं जगत्काकरणं ब्रह्म जानाति, न वा । न जानाति चेत् - सर्वज्ञत्वहानिः । जानाति चेत् - स्वस्मादभिन्नस्य जीवस्य दुःखं स्वदुःखमिति जानतो ब्रह्मणः हिताकरणाहित करणादिदोषप्रसक्तिरनिवार्या ।

जीवब्रह्मणोरज्ञानकृतो भेदः, तद्विषया भेदश्रुतिरिति चेत् - तत्रापि जीवाज्ञानपक्षे पूर्वोक्तो दोषस्तत्फलं च तदवस्थमेव । ब्रह्माज्ञानपक्षे स्वप्रकाशस्वरूपस्य ब्रह्मणोऽज्ञानसाक्षित्वं तत्कृतजगत्सृष्टिश्च न सम्भवति । अज्ञानेन प्रकाशस्तिरोहितश्चेत् - तिरोधानस्य प्रकाशनिवृत्तिकरत्वेन प्रकाशस्यैव स्वरूपत्वात् स्वरूपनिवृत्तिरेवेति स्वरूपनाशादिदोषाः भाष्ये प्रपञ्चिताः । राद्धान्तस्तु - 'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया

सन्निरुद्धः', ''तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीते'' ''प्रधानक्षेत्रज्ञपतिर्गुणेशः'' ''पृथगात्मानं प्रेरितारं च मत्वा'' इत्यादिभिः प्रत्यगात्मनोऽर्थान्तरभूतं ब्रह्मेत्यवगमात्, जीवकर्मानुगुणतया जगत्सर्गस्य च ब्रह्मणो लीलाप्रयोजनत्वात् जगत्कारणत्वं सम्भवत्येव 'तत्त्वमस्यादि' सामानाधिकरण्यनिर्देशः 'यस्यात्मा शरीरम्' इत्यादि श्रुतेः जीवस्य ब्रह्मशरीरत्वात् तच्छरीरतया जीवप्रकार ब्रह्मपतिपादनपरः । सूक्ष्मचिदचिद्वस्तुशरीरं ब्रह्म कारणावस्थम्, स्थूलचिदचिद्वस्तुशरीरं ब्रह्मैव कार्यावस्थमिति कार्यकारणयोरनन्यत्वम्, एवमपि शरीरभूतयोश्चिदचिद्वस्तुनोः शरीरिणो ब्रह्मणश्च दुःखित्व परिणामित्वहेय प्रत्यनीकत्व कल्याणगुणाकरत्व स्वभावाः स्वरूप विवेकविषयश्रुतिसिद्धाः तथैव व्यवस्थिता इति ब्रह्मणो जगत्कारणत्वं संभबत्येव । सूत्रार्थस्तु-इतरव्यपदेशाद्धिता करणादिदोषप्रसक्तिः - ब्रह्मण इतरः जीवः ब्रह्मणो जीवतया व्यपदेशात् जीवस्य च दुःखित्वात्, हितरूपजगदकरण महितरूपजगत्करणमित्यादिदोषप्रसक्तिर्ब्रह्मणः अतो जगत्कारणत्वं न संभवति - इति ॥21॥

अत उत्तरं पठति -

As there is a designation of the "other", the jivatman as non-different from Brahman, there arises the eventuality of the defects such as non creating what is beneficial to it. (2-1-21)

The doubt raised here is whether or not Brahman happens to be the cause of this universe.

The prima facie view is that Brahman cannot be the cause of this universe, because it is known that the jivatman is Brahman itself on account of the concomitant co-ordination according to the texts - "this atman is Brahman" (Bri. Up. 4.4.5), "that thou art" (Ch. Up. 6.8.7.)

The creation of this world is the cause of sorrow to the jivatman and as Brahman is non-different from jivatman, the defect of not creating what is beneficial to it, or creating what is non-beneficial to it, happens to Brahman. So, it does not become compatible for Brahman of omniscience and true will, to be the cause of this world. The scriptural texts that expound difference between the jivatman and Paramatman were discarded by you, alone, denoting non-difference between Brahman and the world. Non-difference would not be established if difference would be real. If it is argued that scriptural texts ordaining difference, relate to the differences caused by the limiting adjuncts, and that unity texts are related to the natural non-difference, then you have to furnish answers to the following questions :-

Does Brahman, the cause of this world, which is not limited by limiting adjuncts, know that jivatman is by nature non-different from it ? If it does not know, then the omniscience of Brahman will get lost. If it is answered that Brahman knows it, then the defect of not doing beneficial to itself, and doing what is non-beneficial to itself, will certainly ensue, and that eventuality cannot be avoided as Brahman is aware of the fact that the sorrow of the jivatman that is non-different from it is its own sorrow.

If it is argued that the difference of the jivatman and Brahman is due to "avidya" (or nescience) and the texts declaring difference are realted to difference of this kind,

even there in the assumption that the jivatman is labouring under nescience, the defects that were stated earlier, and the alternatives stated and the respective results will stay as before.

On the other hand, if is is said that nescience belongs to Brahman, the fact of Brahman which is self-luminous by its essential nature, cannot be a witness to nesicence and further the creation of the world, which is caused by it cannot become possible. If it is said that the luminous nature of Brahman is obscured by nescience, it results in the destruction of the essential nature of Brahman itself as the termination of luminosity results by such obscuring nesicence and as light and luminosity itself is the essential nature of Brahman, and as the obscuring of its nature is causing the termination of light. All these defects are elaborately described in the Sri Bhashya.

The conclusion arrived as its as follows :-

As declared in the following texts such as - "all these, the Supreme Lord, the mayin, creates from this, the other one, the jiva is bound in this on account of being deluded by this" (Sve. Up. 4.9).

"Of these two, the one eats the fruit of karma that is ripe and the other shines out even without eating" (Mundaka 3.1.1).

"The master of matter and the jivatman and the one who is master of all qualities" (Sve. Up. 6.16) "knowing that prompter and knowing himself also different from Him" (Sve. Up. 1-6). - it is understood that the Supreme Brahman is different and distinct from the jivatman, and so the fact of Brahman creating this universe for the purpose of His own sport, according to the karma of jivatman does happen.

The declaration of concomitant co-ordination such as "That thou art" (Ch. 6.8.7) is meant for expounding Brahman having the jivatman as His "prakara" (or inseparable attribute) by virtue of his being the body of that Brahman, as jivatman happens to be the body of Brahman, according to the text - "for whom jivatman is the body" (Bri. Up. 3.7.22). The non-difference between the cause and the effect is on account of the fact that Brahman having the sentient and the non-sentient in the subtle form as Its body is the state of cause and the same Brahman having the sentient and the non-sentient in the gross form as its body is the state of effect. So, there is non-difference thus, between the cause and the effect. Even so, the discrimination in the essential nature of the sentient and non-sentient bodies that are the bodies, and the essential nature of Brahman that is the atman, is established according to various texts. Being subjected to sorrow and mutation on the part of the body and the fact of being opposed to all that is defiling and being a home of all auspicious qualities on the part of the atman are established according to the authority of the scriptural texts. Thus the fact of being the cause of this universe does happen to Brahman.

The meaning of the sutra is as follows :-

The one that is other than Brahman, is the jivatman. As Brahman is declared as the jivatman and as the jivatman is subjected to sorrow, the creation of the universe as non-beneficial to itself, as well as not creating the universe as beneficial to itself - these defects happen to Brahman, and therefore, the objector (poorvapakshi) argues that the fact of being the cause of this universe does not happen to Brahman.

So the reply to this objection is given in the next sutra.

अधिकं तु भेदनिर्देशात् (2-1-22)

तुशब्दः पक्षव्यावृत्त्यर्थः । प्रत्यगात्मनः अधिकम् - अर्थान्तरभूतं ब्रह्म । कुतः ? भेद-निर्देशात् - "स कारणं करणधिपाधिपः", "प्रधानक्षेत्रज्ञपतिर्गुणेशः" "पृथगात्मानं प्रेरितारं च मत्वा" इत्यादिभ्यः प्रत्यगात्मनो जीवाद् ब्रह्मणो हि भेदो निर्दिश्यते ॥22॥

But, Brahman is different from the jivatman on account of the declaration of difference. (2-1-22)

The word "but" sets aside the prima facie view. Brahman is different from the individual self. "Adhikam" means a different entity. On what ground ? On account of the declaration of the difference. The scriptural texts such as - "He is the cause; the master of the master of the sense organs" (Sve. Up. 6.9) "The master of Pradhana (or Prakriti) and the individual souls, the Lord of all auspicious qualities" (Sve. Up. 6.16) "knowing as separate, the individual self and the Prerita" (or prompter) (Sve. Up. 1.6) - declare difference between Brahman and the individual self.

अश्मादिवच्च तदनुपपत्तिः (2-1-23)

अश्मकाष्ठलोष्ठतृणादेरचेतनस्येवानन्तदुःखाकरजीवस्य निरतिशयानन्दसत्यसङ्कल्पब्रह्मभावानुपपत्तिश्च । न केवलं भेदश्रुत्याऽर्थान्तरत्वमवगम्यते, वस्तुतः अभेदानुपपत्त्या चेत्यर्थः। जीवसामानाधिकरण्यनिर्देशः, "यस्याऽऽत्मा शरीरम्" इत्यादिश्रुतिशतसिद्धजीवप्रकारकब्रह्मप्रतिपादनपर इति 'अवस्थितेरिति काशकृत्स्नः" इत्यत्रैव प्रतिपादितः ॥23॥

And as stones and others cannot become one with Brahman, similarly, becoming one with Brahman is impossible for the jivatman also. (2-1-23)

As it is impossible for the different non-sentient substances such as stones, wood, mud and grass, to be one with Brahman, in the same way, there is the impossibility of the jivatman, subjected to infinite sorrow, to become one with Brahman that is of the nature of infinite bliss and of true will. This kind of being a different entity from Brahman, is not only known from texts declaring difference, but it is also known from the incompatibility of being one on account of the nature of the substances. The declaration of co-ordination with jivatman is meant for expounding Brahman having the jivatman as its inseparable attribute (mode) as it is established in hundreds of scriptural texts such as -" for whom the atman is the body" (Bri. Up. 3.7.22), etc. This has been established even here in the sutra - "on account of Brahman's abiding within individual soul - thus, Karshakrutsna opines that Paramatman is signified by the term signifying the jiva" (V. Sutra 1.4.22)

उपसंहारदर्शनाधिकरणम्

उपसंहारदर्शनान्नेति चेन्न - क्षीरवद्धि (2-1-24)

ब्रह्मणो जगत्कारणत्वं संभवति न वेति संशयः । न संभवतीति पूर्वः पक्षः, लोके कार्यजननसमर्थस्यापि वस्तुनः तत्तत्कार्यजनने अनेककारकोपसंहारदर्शनात् विचित्रजगज्जन्म समर्थस्यापि ब्रह्मणोऽसहायस्य जनयितृत्वानुपपत्तेः । राद्धान्तस्तु - क्षीरस्य दधिभावे अनन्यापेक्षत्वदर्शनात् अनेककारकोप संहारनियमो न दृश्यत इति ब्रह्मणोऽनन्यापेक्षस्यैव कारणत्वं

संभवत्येव । सूत्रमपि व्याख्यातम् । 'क्षीरवद्धि' इति प्रसिद्धवन्निर्देशः चोद्यमान्द्यपरः ॥24॥

If it is said that Brahman without extraneous aids, cannot be the cause of the world, because it is seen that materials are needed for construction, we say it is not so, since it is like milk. (2-1-24)

The doubt is whether or not the fact of being the cause of the universe happens to Brahman. The prima facie view is it does not happen. As it is seen in the world that even agents that are capable of producing certain effects need many instruments in producing such effects, even for Brahman that is capable of creating or producing this wonderful world, being destitute of instruments that aid him, there is the impossibility of being the creator of this universe.

The conclusion arrived at is as follows :-

It is seen that milk produces curds without requiring any instrumental aid. In the same way, there is no regulation that there is need for the aids for producing an effect. So, the fact of being the cause of this universe certainly happens to Brahman that does not require any instrumental aid. By this, the sutra also stands explained. The well-known declaration - is it not like milk ? - is to indicate the silliness of the objection.

देवादिवदपि लोके (2-1-25)

यथा देवादयः स्वेस्वे लोके स्वापेक्षितानि स्वसङ्कल्पादेव सृजन्ति; तथा ब्रह्मापि । देवादेः शास्त्रावसेयशक्तितया ब्रह्मतुल्यत्वेऽपि देवादिग्रहणं ब्रह्मणो विचित्रशक्तित्वस्य सुग्रहणायेति मन्तव्यम् ॥25॥

And, as in the case of the gods and others in their world, Supreme Brahman creates the universe by his will alone. (2-1-25)

As gods and others create in their respective worlds whatever they desire by their mere "sankalpa" (or will), even so Brahman also creates this universe by his will alone. Though gods and others are in a way similar to Brahman, as their powers are known from the shastra itself, and not by perception, they are quoted here to facilitate the comprehension of the wonderful powers of Brahman.

कृत्स्नप्रसक्त्यधिकरणम्

कृत्स्नप्रसक्तिर्निरवयवत्वशब्दकोपो वा (2-1-26)

ब्रह्मणो जगत्करणत्वं संभवति, नेति संशयः । न संभवतीति पूर्वः पक्षः, निरवयवस्य ब्रह्मणो जगदुपादानत्वे कृत्स्नस्य ब्रह्मणो जगदाकारेणोपयोगप्रसङ्गात् ; तत्परिजिहीर्षया सावयवत्वाभ्युपगमे, "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्" इत्यादिः कारणावस्थायां निरवयवत्ववाचिशब्दोबाध्येत । यद्यपि सूक्ष्मचिदचिद्वस्तुशरीरं ब्रह्म कारणम्, स्थूलचिदचिद्वस्तुशरीरं ब्रह्म कार्यम् इत्यभ्युपगम्यते, तथापि शरीर्यंशस्यापि कार्यत्वाभ्युपगमात् कृत्स्नप्रसक्तिर्निरवयवत्वशब्दबाधो वा ।

राद्धान्तस्तु - सकलेतरविसजातीयं श्रुत्येकसमधिगम्यं सर्वशक्तियुक्तं ब्रह्म निरवयवमपि कार्यश्चभवति, अन्यच्च भवतीति परिमितशक्तिवस्तुचोद्यं न तत्र प्रसज्यते । यथा जातिवादिनो जातिरेकैवामूर्ता खण्डमुण्डादिष्वत्यन्तविलक्षणेषु अनन्तेष्वपि परिसमाप्यैव वर्तते; न तत्रेतरवस्तु चोद्यमिति । अतो ब्रह्मणो

जगत्कारणत्वं संभवत्येव । सूत्रार्थस्तु - कृत्स्नप्रसक्ति निरवयवत्वशब्दाकोपो वा । ब्रह्मकारणत्वेकृत्स्नस्य ब्रह्मणः कार्यत्वेनोपयोगप्रसङ्गः, निरवयवत्वात् सावयवत्वे निरवयवत्व शब्दकोपो वा-निरवयवत्व वादिशब्दबाधप्रसङ्ग इत्यर्थः ॥26॥

If Brahman is the cause of the world, there will be the consequence of the entire Brahman being modified into the effect; or there will be the violation of the scriptural statement that Brahman is without parts. (2-1-26)

The doubt raised here is whether or not Brahman happens to be the cause of this universe. The prima facie view is that Brahman cannot be the cause of this universe. If Brahman that is without parts, happens to be the material cause of this universe, then the entire Brahman will have to enter into the state of effect and it will be modified into the form of the world. If it is admitted that Brahman has parts to avoid the above eventuality, then it will contradict the scriptural statements that declare that Brahman is without parts in the causal state as evidenced in the text ' the sath only was this, in the beginning; the one and the non-second" (Ch. Up. 6.2.1.). Although, it is admitted that the cause is Brahman having for its body the sentients and non-sentients in the subtle state, and the effect is Brahman having the sentient and non-sentient principles in the gross state, but yet, as it is agreed that the element of the embodied Brahman also undergoes change in the form of the effect, this eventuality of entire Brahman becoming the effect or stultification of niravayavatva, cannot be avoided.

The conclusion arrived at is as follows :-

Brahman which is different and distinct from all other entities, which is known solely from the scriptures, which is characterised by all powers, happens to be the cause though it is partless and it becomes effect and it becomes any other thing it likes, and so the objection that is raised in respect of an entity with limited powers, does not relate to it. As for the propagator of the concept of genus (class or "Jathi") that one "jathi", the one and only jati which is formless, pervades fully in infinite entities that are infinitely distinct such as having full horns, hornless, etc., and as it is not to be questioned on the analogy of other entities, in the same way it is to be known here also. So, this objection cannot be raised against this doctrine. Therefore, the fact of Brahman being the cause of the universe does happen. The meaning of the sutra is this :-

If Brahman happens to be the cause of this universe, as Brahman is partless, the eventuality of the entire Brahman being modified into the effect will ensue. If it is said Brahman has parts, then it will be opposed to the texts describing it as partless. The meaning is that it will contradict the text describing Brahman as partless.

श्रुतेस्तु शब्दमूलत्वात् (2-1-27)

तुशब्दः पक्षव्यावृत्त्यर्थः । श्रुतेः - श्रुतिप्रामाण्यात् नैवं प्रसज्यते; शब्दमूलत्वात्शब्दैकमूलत्वेन सकलेतरविजातीय त्वादित्यर्थः ॥27॥

There is no room for this doubt as it is expounded thus in the sruti. The wonderful power of Brahman is founded upon the sruti. (2-1-27)

The term "but" sets aside the objection raised. "Srutheh" - on account of the authority of the sruti, there will not be the above eventuality. The fact of Brahman differing altogether from all other entities and having wonderful powers rests exclusively on the authority of the veda.

आत्मनि चैवं विचित्राश्च हि (2-1-28)

आत्मनि चैवम् - जीवात्मनि अचेतनधर्माप्रसक्तिश्चैवम् - अचेतनविसजातीयत्वादेवेत्यर्थः । विचित्राश्च हि - अचेतनेषु च विसजातीयेष्वग्निजलादिषु विचित्रा हि शक्तयो दृश्यन्ते; एवं परमात्मनः चेतनाचेतनविसजातीयस्य विचित्रः शक्तय उपपद्यन्ते ॥28॥

And thus in the self also, there are wonderful powers. (2-1-29)

"Atmani cha evam" - In the self also like this. In the same way, there is not the possibility of attributing the characteristics of non-sentient things to the jivatman. Because the sentient self is distinct and different from the non-sentient entity. Thus, there are verily wonderful powers. Even amongst non-sentient entities of different kinds, such as fire, water and others, we perceive wonderful and different powers. In the same way, wonderful powers are possible to Paramatman, who is different and distinct from the sentient and non-sentient entities.

स्वपक्षदोषाच्च (2-1-29)

प्रधानादिकारणपक्षे दोषाच्च ब्रह्मैव जगत्कारणम् । तत्र हि लौकिकवस्तुसजातीयत्वेन प्रधानादेरुक्तदोषोऽन्ये च प्रसज्येरन् ॥29॥

On account of the defects of his (Sankhya) view also, the doctrine of Brahman being the cause of this universe, is to be accepted. (2-1-29)

Brahman alone is the cause of this universe, because of the defects in the school that posits Pradhana (or primordial matter) as the cause of this universe. In their school, Pradhana and others are of the same class as the substances perceived in the world and therefore, the defects pointed out as well as other defects also will happen to that doctrine.

सर्वोपेता च तद्दर्शनात् (2-1-30)

न केवलं सकलेतरविसजातीयत्वेन सर्वशक्त्युपेता परा देवतेत्युच्यते; तद्दर्शनाच्च - सर्वशक्तियोगश्रुतेरित्यर्थः । दर्शयतीति दर्शनं - श्रुतिः । दर्शयति च श्रुतिः सर्वशक्तियोगम्, ''पराऽस्यशक्तिर्विविधैव श्रूयते'' इत्यादिका ॥30॥

And the Supreme Divinity is endowed with all powers because it is seen in the sruti thus. (2-1-30)

The highest divinity is declared as endowed with all powers not only because it is different and distinct in nature from all other things, but also as it is known so from the scriptures as possessing all powers.

"Darshanam" means sruti. The scriptural texts such as "His high power is revealed as many-fold. This is natural to Him, even His knowledge and force and action are natural" (Sve.Up. 6.8)" declare that He is endowed with all powers.

विकरणत्वान्नेति चेत् - तदुक्तम् (2-1-31)

उक्तस्यार्थस्य द्रढिम्ने चोद्यपूर्वकं पूर्वोक्तं स्मारयति -

विकरणत्वात् - करणविरहितत्वाद् ब्रह्म न कारणम् ; ''न तस्य कार्यं करणं च विद्यते'' इति हि श्रूयते इति चेत् ; तदुक्तम् - अत्र यद्वक्तव्यम्, तत् पूर्वमेवोक्तम् । ''शब्दमूलत्वात्'', ''विचित्राश्च हि'' इत्ययमेव परिहारः । शब्दैकमूलत्वेन सकलेतरविसजातीयत्वाद् ब्रह्मणः, विसजातीयानां च शक्तिवैचित्र्यस्य लोकदृष्टत्वात् सर्वमुपपन्नमित्यर्थः ॥31॥

If it is argued that Brahman is not the cause on account of the absence of organs, we say, that answer to this point has been explained before. (2-1-31)

For establishing the truth explained before, the sutrakara reminds what was established before through an objection. If it is said that Brahman is not the cause of the universe on account of the absence of organs "vikaranatvat" as known from the texts - "He has not a body; He is without sense organs" (Sv. Up.6.8) - the reply has already been given. What is to be said here, has already been said earlier as "shabda mulatvat" (V.S.2-1-27) - on account of its being based on the sruti, and "vichitraschahi" - "for there are many-fold powers" (V.S. 2-1-28). This alone is the reply to this objection, as Brahman is known exclusively from the veda and as it is different and distinct from all other things, and as wonderful powers are seen in this world as related to distinct entities, what all has been expounded is quite reasonable.

प्रयोजनवत्त्वाधिकरणम्

न प्रयोजनवत्त्वात् (2-1-32)

ब्रह्मणो जगत्कारणत्वं संभवति, नेति संशयः । न संभवतीति पूर्वः पक्षः; बुद्धिपूर्वारम्भाणां सप्रयोजनत्वात् ईश्वरस्य च स्वत एवावाप्तसमस्तकामस्य जगत्सृष्ट्यारम्भे प्रयोजनाभावात् । गर्भवासादिदुःखरूपत्वात् सृष्टेः परानुग्रहेणापि न सप्रयोजनत्वमिति । राद्धान्तस्तु परिपूर्णस्यापि ईश्वरस्य केवललीलाप्रयोजनाय जगत्सृष्ट्याद्यारम्भः संभवति, यथा लोके सप्तद्वीपवतीं मेदिनीमधितिष्ठतो महाराजस्य परिपूर्णस्यापि केवललीलैकफलाः कन्दुकाद्यारम्भा दृश्यन्ते, तद्वदीश्वरस्यापि प्रयोजनाय जगत्सृष्ट्यारम्भः संभवति ।

सूत्रार्थस्तु - न प्रयोजनवत्त्वात् । प्रयोजनवत्त्वात् सृष्टेः ईश्वरस्य स्वतः परिपूर्णस्य प्रयोजनाभावान्न स्रष्टृत्वम् ॥32॥

Brahman is not the cause of this universe, because the creation of the universe is purposeful. (2-1-32)

The doubt raised here is whether or not the fact of being the cause of this world happens to Brahman. The prima facie view is, it does not happen, as all activities that are commenced intentionally have some motive or purpose and as Ishvara or Paramatman has no purpose served for Himself in creating this universe, as he has attained all his wishes by his very nature, the fact of being the cause of the universe does not happen; nor again, is creation purposeful by way of benefitting others, because the creation of the world is of the form of sorrow such as "garbhavasa" (birth and others.

The conclusion on the other hand is as follows :-

It is possible for Ishvara or Paramatman to engage Himself in the act of creation merely for his own sport (or play) though He is perfect in Himself. We see in ordinary life how a great king who is the Lord of Seven Islands, who is lording over the earth, perfect in Himself, engages himself in game at balls or the like just for the motive of amusing himself. In the same way, the creation of the world happens for the purpose of even Ishvara.

The meaning of the sutra is as follows :-

As creation is purposeful and as Ishvara who is perfect in Himself has no benefit to be gained, He is not the creator of the world.

लोकवत्तु लीलाकैवल्यम् (2-1-33)

लीलाकैवल्यं लीलायाः प्रयोजनत्वे कैवल्यं संभवति, केवलायाः लीलायाः सृष्ट्यारम्भप्रयोजनत्वं संभवतीत्यर्थः । लोकवत् । यथा लोके राज्ञः कन्दुकाद्यारम्भः ॥33॥

But, the purpose of creation of the world is mere sport as in ordinary life. (2-1-33)

"Leela-kaivalyam" means sport being the purpose that itself is the fulfillment of the purpose. The purpose of the creation of this universe, is mere sport on the part of Ishvara, as in ordinary life, a king engages himself in playing the ball and other things.

ननु ईश्वरस्य लीलैकप्रयोजना जगत्सृष्टिर्न संभवति । देवमनुष्यादिविषमसृष्ट्या पक्षपातप्रसङ्गात् । दुर्विषहदुःखगर्भत्वेन नैर्घृण्यप्रसङ्गाच्च परमकारुणिकस्य परमपुरुषस्य परिपूर्णस्य लीलार्थमपि जगत्सर्गो न संभवतीत्याशङ्क्याह -

An objection may be raised that mere sport of Ishvara cannot be the purpose of creation. There is inequal creation such as of gods and men and on account of this, it may be seen that the defect of partiality happening to the creator and also there is the eventuality of cruelty as creation is carrying unbearable sorrow. Therefore, the creation of the world cannot happen even for the sport of a Supremely Merciful (Paramapurusha) Highest Divinity who is perfectly full. To this objection, the answer is given in the next sutra.

वैषम्यनैघृण्ये न सापेक्षत्वात् तथाहि दर्शयति (2-1-34)

ईश्वरस्य विचित्रजगत्सृष्टौ देवादिवैषम्यप्रयुक्तपक्षपातः, दुःखप्रदजगत्सर्गे नैर्घृण्यं च न संभवतः, वैषम्यादावीश्वरस्य क्षेत्रज्ञकर्मसापेक्षत्वात् । क्षेत्रज्ञानां पूर्वपूर्वकर्म पर्यालोच्य तत्तत्कर्मानुगुणं विषमं जगत् सृजतीति तत्कर्मैव वैषम्यादिहेतुरित्यर्थः ।

तथा देवादिदेहयोगं क्षेत्रज्ञानां तत्तत्कर्मसापेक्षं दर्शयति हि श्रुतिः, "साधुकारी साधुर्भवति पापकारी पापो भवति" इति ॥34॥

In the creation of the world which is inequal, there is neither partiality nor cruelty on the part of Ishvara, because such creation is strictly in accordance to the karma of the individual souls. For so, the vedic texts declare. (2-1-34)

Partiality on account of inequal creation of the world comprising of gods and others, and mercilessness on account of creation of the world involving sorrow and

suffering, do not happen to Ishvara. In the creation of different kinds of gods and others. Ishvara is depending upon the karma of the various individual souls. Ishvara creates this inequal world according to the respective karma and taking into account the karmas of the individual souls done before. Therefore, the cause of disparity and difference happens to be such and such karmas done before by such and such individual souls.

The sacred texts show that the association with bodies of gods and others, for the individual souls, entirely depends upon the respective karmas done by them as evidenced in the text, "He, who performs good deeds becomes good and he who performs bad deeds becomes a sinner (Bri. Up. 4.4.5)".

न कर्माविभागादिति चेत् - न; अनादित्वादुपपद्यते चाप्युपलभ्यते च (2-1-35)

सृष्टेः प्राक् कर्म न विद्यते क्षेत्रज्ञाभावात्; तदभावश्च, ''सदेव सोम्येदम्'' इत्यवधारणावगतादविभागादिति चेत् - तन्न; अनादित्वात् क्षेत्रज्ञानां तत्तत्कर्मप्रवाहाणां च । उपपद्यते च क्षेत्रज्ञस्वरूपानादित्वेऽपि नामरूपाविभागाभावादविभाग श्रुतिः । अन्यथा अकृताभ्यागमकृतविप्रणाशप्रसङ्गात् । उपलभ्यतेच श्रुतिस्मृत्योः क्षेत्रज्ञानां अनादित्वम् । ''तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत'' इति नामरूपव्याकरणमात्रश्रवणात् क्षेत्रज्ञानां स्वरूपानादित्वं सिद्धम् । ''ज्ञाज्ञौ द्वावजावीशनीशौ'', ''नित्यो नित्यानाम्'', ''प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि'', ''न जायते'' इति ।

अविभाग श्रुतिरपि नामरूपविभागाभावादेवोपपद्यत इत्याभिप्रायः ॥35॥

If it is argued that there was no karma of the form of "Punya and Papa", prior to the creation, on account of non-distinction, we say it is not so. It is reasonable that the individual souls and their karma are beginningless and it is also observed like that. (2-1-35)

Prior to creation, there was a no karma, because of the absence of individual souls. The non-existence of individual souls is known from the scriptural texts. "Sath, only this, was in the beginning." (Ch. Up. 6-2-1) As non-distinction is known from the emphatic assertion of "Sath" only, the absence of karma is also known. If it is argued like this, we say it is not so because the individual souls and their streams of karmas are beginningless.

Though the essential nature of the individual self is beginningless, the scriptural text is compatible on account of the non-distinction of names and forms, before creation. Otherwise, it would lead to the eventuality of the advent of consequences for what they have not done and the destruction of the consequences of what was done by them. The beginninglessness of the individual souls, is declared in the srutis and smrities.

"All this was then undifferentiated. It became differentiated by form and name" (Bri. Up. 1.4.7). From this, it is established that the individual souls are beginningless in their essential nature, as it is stated in the text that mere differentiation of names and forms was effected.

"Of the two unborn, one is omniscient and the master of all. The other is ignorant and never the master" (Sve. Up. 1.9), "He is unborn" (Kat. Up. 2-18)

"The one eternal sentient principle accomplishes the desires of many eternal sentients (Kat. Up. 5.13)" "Know both prakriti and the individual souls as beginningless (Gita 13.19)

These statements also affirm that the individual souls are without a beginning. The text declaring non-distinction prior to creation is compatible on account of the non-differentiation of names and forms.

सर्वधर्मोपपत्तेश्च (2-1-36)

प्रधानपरमाण्वादिष्वनुपपन्नानाम्, ''स्वपक्षदोषात्'' इत्यादिषूक्तानां सर्वेषां धर्माणां कारणत्वोपपादकानां ब्रह्मण्युपपत्तेश्च ब्रह्मैव कारणम् । प्रधानापरमाण्वादीनां परिमितशक्तिकत्वाल्लोकदृष्टवस्तुसजातीयत्वाच्च अनुपपत्तयः सहस्रशः सन्ति । ब्रह्मकारणत्वे शास्त्रैकसमधिगम्यतया (म्यस्य) ब्रह्मणः सकलेतरविसजातीयत्वेनाचिन्त्यशक्तित्वात् सर्वशक्तित्व श्रुतेश्च सर्वमुपपन्नमित्यर्थः ॥36॥

And because all attributes are reasonably related to Brahman, Brahman alone is the cause of the world.(2-1-36)

All these attributes that are required for being the cause of this universe, are proved to be present in Brahman. Those attributes are not compatible in respect of primordial matter or atoms being the cause of this universe. The attributes that were referred to in the Sutra 2.1.29 for being the cause of this universe, are related to Brahman itself. As primordial

matter and the atoms are having only limited powers and as they are of the same class of substances seen in this world, there are thousands of incompatibilities as regards their being the cause of this world. But, in the doctrine of Brahman being the cause of this universe, everything is reasonable and compatible on account of the fact that Brahman is to be known exclusively from the scriptures, and as it is known from the scriptures that Brahman possesses wonderful powers that cannot be even thought of, and as it is endowed with all powers and as it is different and distinct from every other entity.

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे द्वितीयस्याध्यायस्य

प्रथमः पादः ॥1॥

अथ द्वितीयस्याध्यायस्य द्वितीयः पादः

रचनानुपपत्त्यधिकरणम्

रचनानुपपत्तेश्च नानुमानं प्रवृत्तेश्च (2-2-1)

सांख्यतन्त्रसिद्धः प्रधानकारणवादः किं समीचीनयुक्तिमूलः, उत नेति संशयः; समीचीनयुक्तिमूल इति पूर्वः पक्षः; घटादिवद्विचित्रसन्निवेशं जगत् कार्यम्, तद्वदेव स्वस्वरूपकारणविशेषारब्धम्; सुखदुःखमोहाद्यात्मकतया सत्त्वाद्यात्मकं जगत् सत्त्वरजस्तमोमूलकम् । तत्र महदादिपृथिव्यन्तानां घटादिवत् परिणामित्वेन कारणापेक्षित्वाविशेषात् ते जगदुत्पत्तौ कारणकाष्ठा न भवन्ति, तेषां परिमितत्वेन अपरिमितजगदुत्पादनाशक्तेः । अन्यूनानतिरिक्तानि साम्यावस्थानि अपरिमितानि सत्त्वरजस्तमांसि अव्यक्तप्रधानादिशब्दाभिधेयानि जगत्कारणम्।

राद्धान्तस्तु – रथप्रासादादिहेतुभूतदार्वादिवत् अचेतनं प्रधानं खस्वभावाद्यभिज्ञचेतनानधिष्ठितं विचित्रजगद्रचनासमर्थमिति न केवलं प्रधानं कारणम् । सूत्रार्थस्तु – रचनानुपपत्तेश्च नानुमानम् अनुमीयत इति अनुमानम् प्रधानम् ; तस्याचेतनस्य प्राज्ञानधिष्ठितस्य विचित्रसन्निवेशजगद्रचनानुपपत्तेः तन्न कारणम्। चकारात् सत्त्वादीनां द्रव्यगुणत्वेन शौक्ल्यादेरिवोपादानकारणत्वासम्भवं समुच्चिनोति । सत्त्वादयो हि कार्यगतलाघवप्रकाशादिहेतुभूताः कारणभूतपृथिव्यादिगताः तत्स्वभावविशेषाः 'प्रवृत्तेश्च' । अनुपपत्तेरिति वर्तते ;

प्राज्ञानाधिष्ठितस्य प्रधानस्य विचित्रजगद्रचनानुगुणा - द्यपरिस्पन्दरूपप्रवृत्त्यनुपपत्तेश्च न प्रधानं कारणम् ।।1।।

The Pradhana (or the inferred principle) is not the cause of the world, because of the impossibility of the construction of the world without being presided over by Brahman, and because of the activity of Pradhana only when presided over by Brahman. (2-2-1)

The doubt here is, whether or not Pradhana that is established by the Sankhya doctrine as the cause of the world, is based on valid and appropriate reason. The prima facie view is that it is based on valid reason. The world is an effect comprising of a peculiar construction, just like a pot. This world has for its cause, matter comprising three gunas of satva, rajas and tamas. Just like the pot, it also has for its cause, a particular cause, which is of the same nature of the world. As it is comprising of pleasure, pain and delusion, it is certainly of the form of the three qualities such as satva, rajas and tamas. As entities beginning with "Mahat", and ending with Prithvi are subjected to modification just as the pot and others, and also as they equally depend on a cause, they do not become the ultimate cause in the creation of the world. All these are limited in nature, and they have no power to create this world. So, the cause of this universe is that, which is called by the terms "avyakta" or Pradhana that is of the form of satva, rajas and tamas, that are infinite end that are in a state of equilibrium being neither less nor more.

But, the conclusion arrived at, is as follows :-

Just like wood and others, that are the causes of the effect such as chariot and a palace, the non-sentient entity

Pradhana is incapable of creating the world of wondrous forms without being presided over by a sentient "chetana", who is well-versed with the essential nature of such materials such as wood and other substances. So, mere Pradahana is not the cause of the universe.

The meaning of the sutra is as follows :-

That which is inferred is "anumanam" or Pradhana. That non-sentient Pradhana is not the cause on account of the impossibility of creating the world that has wonderful forms, if it is not presided over by a sentient principle, who is well-versed with its nature. By the term "cha" (or "And"), the impossibility of Pradhana being the cause is adumbrated. Satva and others are attributes of substances like whiteness and others, and so, they are not possible of being the material cause. Satva and others are the characteristics that are the causes of lightness or brightness as related to the effects, and they are the particular characteristics of prithvi and others that are the causes. "Pravritteshcha" - On account of activity. The term "anupapatteh" - or on account of impossibility - is understood here. The meaning is - on account of the impossibility of any activity of the form of variation and vibration of the qualities and others that are the causes of the formation of the world, of Pradhana by itself, it is not the cause of the world. So, Pradhana by itself is not the cause of the world, if it is not presided over by an Ishvara.

पयोऽम्बुवच्चेत् - तत्रापि (2-2-2)

पयसः अम्बुनश्च यथा प्राज्ञानाधिष्ठितस्यैव दधिभावेन नारिकेलचूतादिविचित्ररसरूपेण च परिणामो दृश्यते, तद्वत्

प्रधानस्यापि केवलस्यैव जगदाकारेण परिणाम उपपद्यत इति चेत् - परिहरति तत्रापीति । तदपि पक्षीकृतमित्यर्थः । यत्र रथादिष्वचेतनस्य प्राज्ञाधिष्ठितत्वं दृष्टम्, तद्व्यतिरिक्तं हि सर्वं पक्षीकृतमेव । "योऽप्सु तिष्ठन्," इत्यादिश्रुते; तदपि प्राज्ञाधिष्ठितम् ॥2॥

If it is said that Pradhana evolves itself, even without being presided over by a sentient principle, like milk or water, we say that even there, it is presided over by a sentient principle. (2-2-2)

Just as milk and water, even though not guided by an intelligent principle, turns into sour milk or curds, and just like water transforms wonderfully itself into the form of juices of various plants such as coconuts, mango and others, in the same way, even Pradhana (or primordial matter) itself transforms into the form of this world. If it is argued thus, it is refuted as follows :-

Even in the instances of milk and water, that were pointed out above, there is the guidance of the intelligent principle. As it is witnessed that there is the activity of an intelligent principle in the non-sentient wood for becoming a chariot and others, in the same way, everything other than that sentient principle is guided by the intelligent principle. According to the scriptural statements - "He, who abides in water" (Br. Up. 3.7.4) - even water is known to be presided over by the intelligent principle.

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् (2-2-3)

सर्गव्यतिरेकेण - प्रतिसर्गावस्थया अनवस्थितिप्रसङ्गाच्च केवलं प्रधानं न कारणम्; अन्यानपेक्षत्वात् प्रधानस्य सर्वदैव हि सृष्टिः प्रसज्यते ॥3॥

If the guidance of an intelligent principle is not needed for creation, then there will be the non-existence of the state of "pralaya", which is different from the state of creation. So, Pradhana - not presided over by the intelligent principle is not the cause of the world. (2-2-3)

Mere Pradhana is not the cause of the world, because it would follow that the state of "pralaya" which is different from the state of creation, would not exist. As the Pradhana would not depend on any other thing, it will lead to the situation of creation always.

अन्यत्राभावाच्च न तृणादिवत् । (2-2-4)

धन्वादिनोपयुक्तं हि तृणोदकादि स्वयमेव क्षीराकारेण परिणमते; तद्वत् प्रधानमपीति च वक्तुं न शक्यते, धेन्वादिनोपयुक्तस्यापि तृणादेः क्षीराकारेण परिणामः प्राज्ञाधिष्ठितत्वादेव भवतीत्यभ्युपेतव्यम्; कुतः? अन्यत्राभावात् - अनडुदाद्युपयुक्तस्य प्रहीणस्य वा तृणादेः क्षीराकारेण परिणामाभावात् ॥4॥

It is not like the example of grass and so on, because similar transformation does not take place in other cases. (2-2-4)

It is said that grass, water and others - that are consumed by cows and others - transform by themselves into the form of milk. Thus, primordial matter also transforms into the form of the world. We say it is not so, because it is to be admitted that the grass and others that are consumed by cows and others, transform into the form of milk just

because there is the guidance of the intelligent self. Only such grass and others that re eaten by a cow, transform into the form of milk. This kind of transformation is not found elsewhere. Grass and water and so on that are eaten by a bull or that are not at all consumed, do not transform into the form of milk.

पुरुषाश्मवदिति चेत् - तथापि (2-2-5)

प्राज्ञानधिष्ठितमपि प्रधानं चैतन्यमात्रवपुर्निष्क्रियः पुरुषः स्वसन्निधिमात्रेण सर्गादौ प्रवर्तयति । यथा दृक्छक्तियुक्तः गमनशक्तिविकलः पङ्गुः पुरुषः अन्धं दृक्छतिविकलं प्रवृत्तिशक्तियुक्तं पुरुषं स्वसन्निधानात् प्रवर्तयति; यथा चायस्कान्ताश्मा स्वसन्निधानात् अयः प्रवर्तयति; तद्वदिति चेत् - परिहरति तथाऽपीति । तद्वदपि प्रधानस्य प्रवृत्तिर्नोपपद्यते । तत्र हि पङ्गोः पुरुषस्य गमनशक्तिविकलस्यापि मार्गोपदेशादिव्यापारः कादाचित्को दृश्यते । अन्धस्य चाक्षुषव्यापारविरहेऽपि पंग्पदेशग्रहणादिः चेतनधर्मोऽस्ति । अयस्कान्तमणेरपि अयःप्रवृत्तौ कादाचित्कं अयस्सन्निधानं विद्यते । इह तु सन्निधिमात्रातिरेकी तादृशः कश्चिद्वेशेषः उभयत्रापि न विद्यते । पुरुषसन्निधानस्य नित्यत्वेन नित्यसर्गप्रसक्तिः; तथा सति प्रतिसर्गाभावोऽपवर्गाभावप्रसङ्गश्च ॥5॥

If it is said that Pradhana can function independently just as the blind purusha functions by himself, in the company of the lame man, and even as the magnetic stone functions - even, if so, Pradhana cannot be the cause of the world. (2-2-5)

The purusha who is of the nature of the mere consciousness, and is inactive, can cause the Pradhana - even though not presided over by an intelligent being - by his mere nearness, in the creation of the world, even as a lame man, who is bereft of the power of motion, but possesses the power of vision, can cause a person who is bereft of the power of vision but capable of movement, by his nearness to him. Even as a magnetic stone moves iron by its nearness, the purusha causes Pradhana by his nearness to create the world.

If it is argued like this, the sutra replies that it is not so. The world "tathapi" means even so, the functioning of Pradhana does not become compatible. In the example given, though the lame man is incapable of walking, it is seen that he functions and instructs regarding the path to move on and the blind man - though he is incapable of seeing - has the ability to understand the instructions given by the lame man, and so, has that kind of characteristic of a sentient being. In the instance of magnetic stone, it possesses the power to draw towards it iron that exists at some times in the proximity, but the nearness of iron is not at all times; but here, in the case of Pradhana and purusha, there is no particularity of that kind seen other than mere nearness. Moreover, the nearness of the purusha to the Pradhana is eternal and so it leads to the eventuality of eternal creation. If it happens so, it leads to the consequence of the absence of dissolution, and also the absence of release.

अङ्गित्वानुपपत्तेश्च (2-2-6)

इतश्च -

गुणानामुत्कर्षापकर्षरूपाङ्गाङ्गिभावेन जगत्प्रवृत्तिः

प्रतिसर्गावस्थायां साम्यावस्थानामेकस्योत्कर्षरूपाङ्गित्वानुपपत्तेश्च न सम्भवति । तत्राप्युत्कर्षोऽस्ति चेत् - सर्वदा सर्गप्रसङ्गः ॥6॥

On account of the impossibility and incompatibility of the relationship of principal and subordinate nature of the three gunas, Pradhana cannot be the cause of the world, if it is not presided over by Brahman. (2-2-6)

On account of this reason also, Pradhana cannot be the cause of the world by itself. The creation of the world results from a certain relationship of the principle and subordinate nature of the form of greater proportion and less proportion of the gunas - satva, rajas and tamas. In the state of dissolution (or pralaya), the three gunas are in a state of equipoise, and in that state, the greater proportion of one over the other to form the principal and subordinate relationship cannot happen, on account of that incompatibility. If it is said that even in that state, there is disproportion, then it leads to the event of creation always.

अन्यथाऽनुमितौ च ज्ञशक्तिवियोगात् (2-2-7)

उक्तप्रकारात् व्यतिरिक्तप्रकारेण प्रधानानुमितौ च, प्रधानस्य ज्ञातृत्वशक्तिवियोगात् रचनानुपपत्त्यादयो दोषाः तदवस्थाः ॥7॥

And even if an inference be made in a different way, from what has been said before, the same defects follow, because Pradhana is destitute of the power of knowership. (2-2-7)

Even if the Pradhana were inferred by some arguments different from the arguments advanced so far, the defects that were pointed out would remain anyhow, as Pradhana cannot be the cause of the world, on account of the absence of the power of knowership.

अभ्युपगमेप्यर्थाभावात् (2-2-8)

प्रधानानुमानाभ्युपगमेऽपि प्रधानेन प्रयोजनाभावान्न तत् अनुमेयम् । पुरुषस्य भोगापवर्गार्थतया हि प्रधानप्रवृत्तेः सप्रयोजनत्वम् । चैतन्यमात्रवपुषो निष्क्रियम्य नित्यनिर्विकारस्य पुरुषस्य इतरेतराध्यासकृतप्रकृतिदर्शनरूपभोगः, तद्विवेक रूपापवर्गश्च न संभवति । निर्विकारस्यैव प्रकृतिसन्निधानेन भोगः सम्भवति चेत् - उभयोर्नित्यत्वेन सर्वगतत्वेन च सन्निधानस्य नित्यत्वादपवर्गासद्धिः, तथाविधसन्निधेरेवापवर्गहेतुत्वे भोगासिद्धिश्च ॥8॥

Even if it is admitted that Pradhana can be inferred, it should not be done so, because it serves no purpose. (2-2-8)

Even if we admit that Pradhana is established by inference, that Pradhana cannot be inferred, as the cause of this world, because it does not have any purpose served. The purposefulness of the function of Pradhana, is meant for enjoyment of pleasure or securing freedom or emancipation by the purusha. For the purusha, who is mere consciousness, who is inactive and who is eternally changeless, the experience of pleasure on account of the vision of matter - caused by mutual superimposition - and emancipation of the form of realisation of discrimination from matter cannot happen. If it is said that the (atman) purusha who is ever changeless, experiences pleasure on account of the mere nearness of Prakriti, that experience would continue always

as both of them are eternal and all-pervasive, and as the nearness is also eternal, there would be no emancipation at all. If that kind of mere nearness alone, happens to be the cause of emancipation, then there will be no fact of experience of pleasure.

विप्रतिषेधाच्चासमंजसम् (2-2-9)

विप्रतिषिद्धं चेदं साङ्ख्यदर्शनम् । प्रकृतेः परार्थतया पुरुषो द्रष्टा भोक्ता अधिष्ठाता चेत्याहुः । प्रकृतेश्च पुरुषस्य भोगापवर्गार्थतया सप्रयोजनत्वं च । प्रकृत्यैव साधनभूतया पुरुषो भोगमपवर्गं चाश्नुत इति चोक्तेः । स च पुरुषश्चैतन्यमात्रवपुर्नित्यो निर्विकारो न द्रष्टा न भोक्ता न कर्ता इति च अत एव पुरुषो न बध्यते न च मोक्षसाधनं अनुतिष्ठति, न च मुच्यत इति च वदन्ति । प्रकृतिरचेतनभूतैव पुरुषसन्निधानात् पुरुषधर्मं चैतन्यं स्वस्मिन्, स्वधर्मं कर्तृत्वं पुरुषे चानुसन्धाय बध्यते मोक्षसाधनमनुतिष्ठति मुच्यते इति चाहुः । अध्यासरूपमनुसंधानं हि चेतनधर्मः, तथा प्रकृतिरनुपकारिणः पुरुषस्य भोगापवर्गस्वरूपं प्रयोजनं साधयतीत्युपकारिणी इति चाहुः । अध्यासरूपबन्धादयः पुरुषस्य न सन्तीति चेत्, कस्तस्योपकारः । एवमाद्यन्योन्य विरुद्धभाषणादसमञ्जसम् ॥9॥

On account of inconsistencies, the doctrine of Sankhya School, is not compatible. (2-2-9)

The doctrine of the Sankhya School is ridden with many internal contradictions. They posit that Prakriti (or matter) exists for the sake of another and so the purusha is the seer, enjoyer and presiding principle. The purposefulness or

prakriti is posited, as it is meant for the experience of pleasure or gaining emancipation by the purusha and, they say, that through the means of prakriti alone, the purusha gains experience of pleasure and also emancipation and again, they declare, that the atman is mere consciousness, eternal, changeless, and say that he is not a seer, not an enjoyer and not a doer, and therefore, the purusha is not bound and that the purusha does not observe any discipline for gaining emancipation and that he does not get released. And, they again say, the non-sentient prakriti itself superimposes on itself consciousness which is the characteristic of the purusha, on account of the nearness of purusha, and that the prakriti reflects in the purusha, the doership, which is its characteristic and that it gets bound, observes the means of release and gets released. To reflect similarness on account of superimposition, is the characteristic of a sentient being. Similarly, prakriti works out to fulfil the purposes of purusha, who·is not a helper, of the form of experiencing pleasure or emancipation and therefore, the prakriti is one that helps others. Bondage and others of the form of superimposition, are not there for the purusha, they say. Then, what good is done to the purusha ? Like this, as they speak in a mutual contradictory way, their doctrine is not compatible.

महद्दीर्घाधिकरणम्

महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् (2-2-10)

किं काणादाभ्युपगतःपरमाणुकारणवादः समीचीन युक्तिमूलः, उत नेति संशयः । समीचीनयुक्तिमूल इति पूर्वपक्षः, अवयवसंयोगात् अवयव्युत्पत्तेर्दर्शनात् अवयवाल्पत्वप्राचुर्याभ्यां

सर्षपमहीधरवैषम्यदर्शनाच्च अवयवाल्पत्वकाष्ठा अवश्याभ्युपगमनीयेति परमाणुसिद्धिः । ते चतुर्विधाः परमाणवो विपाकदशापन्नाःक्षेत्रज्ञादृष्टसचिवाः परमेश्वराधिष्ठिताः द्व्यणुकादिक्रमेण जगदारम्भका इति । राद्धान्तस्तु - अवयवाः स्वकीयैः षड्भिः पार्श्वैः संयुज्यमानाः स्वस्वान्महान्तमवयविनमुत्पादयन्तीति परमाणुष्वपि तथैवोत्पादकत्वमभ्युपेतव्यम् । तथा सति परमाणवोऽपि सांशाः स्वकीयैरवयवैः, ते च स्वकीयैरिति न क्वचित् कारणत्वस्य व्यवस्थितिः । सूत्रार्थस्तु - महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् । असमञ्जसमिति वर्तते । वाशब्दश्चार्थे ह्रस्वपरिमण्डलाभ्यां - द्व्यणुकपरमाणुभ्याम् महद्दीर्घवत् - त्र्यणुकद्व्यणुकोत्पत्तिवत् अन्यच्च तदभ्युपगतं सर्वमसमञ्जसम् ॥10॥

द्व्यणुकादिक्रमेणारम्भकत्वं कारणानवस्थितेरसमञ्जसम् । किमत्रान्यदसमञ्जसमित्यत्राह -

Just as the evolution of the tryanuka from dvyanuka and paramanu, is unsound, similarly the doctrine that the atoms are the causes of the world is unsound. (2-2-10)

The doubt raised here is, whether or not the doctrine of atomism accepted by Kannada is founded on valid reasons.

The prima facie view is that it is founded on valid reason. We see in the world that a whole (or Avayavi) is formed of the combination of various parts (or avayavas) and we see difference between a mustard and a mountain on account of the small number of component parts or

multitude number of parts. So, an atom is known to be established (as we have to necessarily admit) irreducible small part. These paramanus (or atoms) are of four kinds and according to the unseen potency of the karma of the individual souls, and being presided over by Ishvara, these atoms become the creators of the universe through combinations of dvyanuka (binaries) and others.

But, the conclusion arrived at, is as follows :-

The parts with their six dimensions, when they combine with others, are going to produce a big avayavi (or whole) greater than themselves and so even in atoms, it must be admitted that they also produce in the same way an avayavin (or a whole) and therefore, even atoms will have to be admitted as having their own parts, and they are combined with their own subsidiary parts. Like this, there will be no realisation of the cause. There will be no end to this kind of recess and the finality of the cause cannot be achieved.

The meaning of the sutra is as follows :-

The term incompatible follows in the sutra. The indeclinable 'vaa" is in the sense of "and". "Hrasva" means binary or dvyanuka; "Parimandala" means paramanu or atom. "Mahat - dhirgavat" means just like the formation of dvyanuka and tryanuka. As this kind of origination is not compatible, everything that they have posited is incompatible.

The creation of the world through the combination of dvyanuka is not reasonable on account of the fact that the primeval cause is not established. What other things of their school are incompatible, are pointed out further.

उभयथाऽपि न कर्मातस्तदभावः (2-2-11)

परमाणूनामाद्यं कर्म अदृष्टकारितमित्यभ्युपगम्यते, तददृष्टं किमणुगतम्, उत क्षेत्रज्ञगतम् । उभयथाऽप्यदृष्टस्य अकादाचित्कत्वेन सदोत्पादकत्वप्रसङ्गात् कादिचित्कं कर्म न संभवति । अतः कर्मणा परमाणुसंयोगाभावः । विपाकापेक्षत्वेऽपि नानाविधानन्तादृष्टानामेकदैव एकरूप विपाकश्च न संभवति । आनुमानिकेश्वरासिद्धेरीश्वरेच्छयापि नियमो न संभवति ॥11॥

On both assumptions, there is no karma, and therefore, origination of the world on account of the combination of atoms cannot become possible. (2-2-11)

It is admitted in this school that the primeval karma (or motion of the atoms) is caused by the unseen principle (adrusta). Is that unseen principle in the atoms, or related to the individual self ? Neither alternative is possible, as the unseen principle is not caused at a particular time, but is always there, the eventuality of origination always ensues and so karma at a particular time cannot happen. There is, therefore, the absence of combination of the atoms on account of karma. Even in the case of the argument that the "adrusta" (or the unseen principle) requires to be matured for becoming fruitful in action. Such kind of maturity of the same form at the same time as related to infinite unseen principles, cannot happen. It cannot be said that such kind of regulation happens on account of the will of Ishvara, because Ishvara cannot be established by inference. Therefore, the origin of the world, cannot be due to any action on the part of the atoms.

समवायाभ्युपगमाच्च साम्यादनवस्थितेः (2-2-12)

समावायाभ्युपगमाच्च असमञ्जसम् । समवायो हि जातिगुणादीनां, द्रव्यविशेषापृथक्सिद्धिहेतुतथाऽभ्युपगम्यते ; समवायस्यापि तथाभावे हेत्वपेक्षासाम्यादनवस्थितेः । समवायस्यापि तथाभावे हेत्वपेक्षासाम्यादनवस्थितेः । समवायस्य तथाभावः स्वाभाविक इति चेत् – जातिगुणादीनामेवैष स्वभाव इति युक्तम् ॥12॥

This doctrine is not compatible on account of the acceptance of "samavaya" as a separate category. Because there results the fault of regression ad infinitum, as samavaya also requires a similar relationship. (2-2-12)

The doctrine is untenable on account of the acceptance of the relationship of samavaya or inherence. The samavaya or the relationship of inherence is admitted by them as the cause of inseparable relationship between generic characteristics and quality with particular substances. Even for the samavaya relationship, there is the requirement of such relationship again similarly. This leads to an infinite regress. If it is argued that being like that is natural to samavaya, we say it is reasonable to assume that it is the natural characteristic of jati, guna and others.

नित्यमेव च भावात् (2-2-13)

इतश्च, समवायसम्बन्धस्य नित्यत्वाभ्युपगमात्, सम्बन्धिनित्यत्व मन्तरेण तदनुपपत्तेः, अवयवावयविनोरुभयोरपि नित्यमेव भावात् कार्यकारणभाव एव न सिद्ध्यति ॥13॥

And, because samavaya is eternal, the world also will have to be eternal, and so the doctrine of vaiseshaikas is untenable. (2-2-13)

On account of this reason also, their doctrine is not tenable. They have admitted that relationship of samavaya is eternal. This becomes incompatible unless the objects related by it are also eternal. Then it results in the consequences of the avayavas (or parts) and the avayavi (or the whole) becoming eternal. On account of these facts, the relationship of the cause and the effect does not become established.

रूपादिमत्त्वाच्च विपर्ययः दर्शनात् (2-2-14)

परमाणूनां नित्यत्वनिरवयवत्वादिविपर्ययश्च स्यात्, रूपादिमत्त्वात् तेषाम् । घटादिषु रूपादिमत्सु तथा दर्शनात् । दर्शनादेव हि त्वदभिमतं परिकल्प्यते ॥14॥

And because atoms are said to possess colour and others, their doctrine becomes contradictory because it is experienced thus in the world. (2-2-14)

As atoms are said to possess form and others, there will be contradiction to their doctrine that atoms are eternal, partless and others. It is seen thus in the world that things such as pot and others have colour, form and others. As it is seen thus, it is assumed by you that atoms possess colour and other qualities.

उभयथा च दोषात् (2-2-15)

अनित्यत्वादिभयात् परमाणूनां रूपादिशून्यत्वे कार्यगुणस्य कारणगुणपूर्वकत्वासिद्धिः; तत्सिद्धये रूपादिमत्त्वे चानित्यत्वादिदोषप्रसक्तिरिति उभयथा च दोषादसमञ्जसमेव ॥15॥

As there are faults in both cases, the doctrine of the vaisheshikas is not tenable. (2-2-15)

Being afraid of the consequence of non-eternity and others, if it is said that atoms are divested of form and others, it will be against the realisation of the qualities of the effected things, depending upon the qualities of their causes.

If it is said that the atoms possess qualities and others for establishing the qualities of the effect, there will be the event of defects such as non-eternity and others. As there are objections in both cases, the doctrine of atoms is untenable.

अपरिग्रहाच्चात्यन्तमनपेक्षा (2-2-16)

कापिलपक्षे हि श्रुतिन्यायविरुद्धेऽपि सत्कार्यवादादि किञ्चित् वैदिकैः परिगृह्यते ; काणादे तु कस्यचिदप्यंशस्थ वैदिकैः परिग्रहाभावादनुपपन्नत्वाच्च निःश्रेयसार्थिभिरत्यन्तमनपेक्षा कार्या ॥16॥

As this doctrine of atomism is not at all admitted by the believers of the veda, it is to be disregarded totally. (2-2-16)

The doctrine of Kapila, although it is opposed to the scriptures and sound reasoning, something of their teachings such as "satkarya-vada" and others are admitted by the adherents of veda. But, in the theory of Kannada, no part of that doctrine is accepted, as it is totally unfounded by reason.

Therefore, it is to be absolutely disregarded by people, who are aspirants after liberation.

समुदायाधिकरणम्

समुदाय उभयहेतुकेऽपि तदप्राप्तिः (2-2-17)

सौगताश्चतुर्विधाः - प्रत्यक्षसिद्धस्थूलद्रव्यवादिनः केचिद्वैभाषिकाः; अन्ये विज्ञानानुमेयस्थूलद्रव्यवादिनः, ते च सौत्रान्तिकाः । अपरे निरालम्बनविज्ञानमात्रसद्भावं वदन्ति योगाचाराः । त्रयोऽप्येते स्वाभ्युपगतवस्तुनः क्षणिकत्वं वदन्ति । अन्ये तु सर्वशून्यवादिनो माध्यमिकाः ।

तत्राद्ययोर्बाह्यसद्भावमभ्युपगच्छतोः जगदुत्पत्तिप्रकारः लोकव्यवहारश्च सूपपादः, उत दुरुपपाद इति संशयः । सूपपाद इति पूर्वः पक्षः; तथाहि - पार्थिवाप्यतैजसवायवीया गन्धादियुक्ताः परमाणवो हि पृथिव्यादिरूपेण संहता भवन्ति, भूतेभ्यश्च शरीरेन्द्रियविषयलक्षणसङ्घाताः । तत्र आन्तरः विज्ञानसन्तानो ग्राहकाभिमानारूढः आत्मत्वेनावतिष्ठते । एषु क्षणिकेष्वपि स्थिरत्वादिगोचरबुद्ध्याख्याविद्याया सर्वमुपपद्यत इति जगदुत्पत्तिर्लोकव्यवहारश्च युज्यते ।

राद्धान्तस्तु - क्षणध्वंसिनः परमाणवः कदा संहतौ व्याप्रियन्ते, कदा संहन्यन्ते, संहतौ व्यापृताः तस्मिन्नेव क्षणे विनष्टाश्चेत् - के पुनः संहन्यन्ते ? कश्च विज्ञानात्मा कदा कं विषयं स्पृशति । कश्च कदा कं जानाति ? कश्च कदा कमर्थमुपादत्ते? स्पृष्टा नष्टः, स्पृष्टं च नष्टम्; वेदिता नष्टः, वेद्यं च

नष्टम् । कथमन्येन स्पृष्टमन्यो विजानाति ? कथं वाऽन्येन विदितमन्य उपादत्ते ? सन्तानैकत्वे सिद्धेऽपि सन्तानिभ्यः सन्तानस्य परमार्थतो वस्त्वन्तरत्वानभ्युपगमात् सन्तानैक्यम पारमार्थिकमकिञ्चित्करम् । स्थिरत्वाद्यविद्ययाऽपि सङ्घातोत्पत्तिर्न संभवति, न हि शुक्तिकादिषु रजताद्यविद्यया रजताद्युत्पत्तिसम्भवः। विदुषश्च पूर्वस्य नष्टत्वेन उत्तरेणाविदुषा पूर्वविनष्टेन विदुषा अनुसंहितार्थोपादानं न सम्भवति । संस्काराश्रयत्वेन चैकोऽर्थः स्थिरो नाभ्युपगम्यते । अतो जगदुत्पत्तिर्लोकव्यवहारश्च दुरुपपाद एव ।

सूत्रार्थस्तु-समुदाय उभयहेतुकेऽपि तदप्राप्तिः - उभयहेतुकेऽपि समुदाये समुदायत्वाप्राप्तिः परमाणुहेतुकः पृथिव्यादिः समुदायः, पृथिव्यादिहेतुकः शरीरेन्द्रियसमुदायः - इत्युभयहेतुकोऽपि समुदायः क्षणिकत्वाभ्युपगमादुक्तेन न्यायेन न सिद्ध्यतीत्यर्थः ॥17॥

The creation of the aggregate does not become established even in the aggregates caused by its two causes viz. atoms and prithvi and others. (2-2-17)

The Buddhists belong to four different classes. Some of them are vaibhashikas, who posit the gross objects that are established by perception; while some others posit the gross objects that are inferred from vijnana or ideas. They are called soutrantikas and some others called as yogacharas teach the existence of mere vijnana (or ideas) that are not dependent upon any objects. All these three schools hold that the things admitted by them are momentary in

existence. Others on the other hand - the fourth class - assert a universal void and they are madhyamikas.

The doubt raised here is whether or not the mode of creation of the universe, and the worldly behaviour (lokavyavahara) of the first two schools that admit the external things is reasonable.

The prima facie view is that it can be sustained well by reason. The atoms of earth, water, fire and air that are characterised by qualities of smell and others, combine and assume the form of earth and others, and from the elements such as earth and others, the aggregates, of the form of bodies, sense organs and objects are formed. The internal fleeting flux of vijnana (or consciousness) which assumes the form of the apprehending agent, resides within, as the so called atman. Though all these are momentary, they become compatible on account of the ignorance of the form of the idea that they are (sthira) enduring. Therefore, the origination of world and the activity of the world also become reasonable.

The conclusion arrived at is as follows :-

When do the atoms that are momentary move towards combination ? When do they combine ? If it is said that they get destroyed in that moment alone, when do they move towards combination ? We ask them, when do they combine? Which knowing self cognises which object and at what time? Which self knows what when ? Which self appropriates which object and when ? The cognising subject has perished; the object cognised has perished; the knower has perished; the object of knowledge has perished. How can a different one know what has been apprehended by another ? How can one take to himself what has been cognised by some one

other than himself ? Though the stream of consciousness is one, as it is not admitted in reality that there is difference between the stream of consciousness and the cognising objects, the oneness of the stream of consciousness becomes unreal and of no avail. The origination of the aggregate cannot happen even on account of the ignorance of the form of enduring nature and others. There is no possibility of the origination of silver and others in a pearl shell on account of the ignorance of the form of silver in the shell. When the earlier knowing subject is lost, it is not possible for a subsequent knowing subject to take to himself the object that was cognised by the earlier one. It is not admitted by them that there is an object which is non-momentary and which is the resort of reminiscent impressions. Therefore, the creation of the universe as well as the activities in the world are not possible of being sustained.

The meaning of the sutra is as follows :-

The aggregate with its two causes cannot be established i.e., even on account of the two causes, the aggregate cannot be formed - the aggregate of prithvi and others that are caused by the atoms, and the aggregate of the body, sense organs and others caused by the earth and others. These aggregates do not become established on account of the reason of the assertion of momentariness to all entities.

इतरेतरप्रत्ययत्वादुपपन्नमिति चेन्न
संघातभावानिमित्तत्वात् । (2-2-18)

यद्यपि क्षणिकाः सर्वे भावाः, तथाऽप्यविद्यादीना मितरेतरहेतुकत्वादुपपन्नं लोकव्यवहारादिकम् ; अस्थिरेषु स्थिरत्वबुद्धिरूपया अविद्यया तत्रतत्र रागद्वेषादयो जायन्ते

इत्येवमादिपरम्परया पुनरप्यविद्येतिचक्रवत् परिवर्तत इति चेत् - नैतद्बुपपद्यते, सङ्घातभावानिमित्तत्वादविद्यायाः । यद्यप्य विद्याख्या विपरीतबुद्धिः क्षणिकं स्थिरत्वेन विषयीकरोति, तथापि तन्न वस्तुतः स्थिरं भवतीति वस्तुतः स्थिरकार्यं न करोति अतः सङ्घातभावो न सिध्यतीत्यर्थः । अस्थिरे स्थिरत्वबुद्धियुक्तस्य विज्ञानात्मनस्तदैव नष्टत्वात् कस्य रागद्वेषादयो जायन्त इति रागद्वेषादिपरम्परा च न सिध्यतीत्यभिप्रायः ॥18॥

If it be said that the creation of the world would be tenable as ignorance and others are explained to be causes successively, we say it is not so, because they are not having causality regarding the aggregation. (2-1-18)

Though all entities posited by buddhists are momentary, yet all those entities become tenable as ignorance and others are having successive causality and thus the activities of the world become tenable. From ignorance of the form of the idea of permanency in non-permanent entities, raga, dvesha (i.e. desire, aversion) and others are born, and in the same way as they move around through successive effects and they come again to avidya and the whole series turns round and round like the wheel.

If it is argued like this, we say it is not so, because avidya (or ignorance) is not the cause of the aggregation. Though ignorance is of the form of the contradictory notion and though it holds permanent the momentary things, but yet, it cannot in reality become permanent and so, cannot do the function of a permanent entity. Therefore, the formation of the aggregation does not become realised. The idea is even

the series of desire, aversion and others, do not become realised as the intelligent self who has the idea of permanency in momentary things, is lost at that moment itself and for whom raga and devsha can happen?

इतश्च -

उत्तरोत्पादे च पूर्वनिरोधात् (2-2-19)

उत्तरघटक्षणोत्पत्तिवेलायां पूर्वस्य विनष्टत्वादभावस्यैव हेतुत्वेनाविशेषात् सर्वेषां सर्वदोत्पत्तिः प्रसज्येत । पूर्वक्षणवर्तिनो हेतुत्वोपगमेऽपि देशादेर्विशेषकस्य स्थिरस्यैकस्यानभ्युपगमाद विशेषेणोत्तरक्षणवर्तिनः सर्वस्य हेतुः स्यात् ॥19॥

At the time of the origination of the subsequent moment, as the previous one gets lost, the origination of he world does not become compatible. (2-1-19)

On account of this reason also, the origination of the world does not become possible. At the time of the origination of the subsequent "ghata kshana" (momentary existence of pot) as the preceding momentary pot is lost, it results in the event of non-existence of the cause and as it applies to all, it leads to the eventuality of origination at all times. Even in the event of acceptance of the causality of the preceding momentary existence, as a particular permanent place is not admitted, without any difference, it will have to be the cause of all that exist in subsequent moments.

असति प्रतिज्ञोपरोधो यौगपद्यमन्यथा (2-2-20)

असत उत्पत्तौ प्रतिज्ञाविरोधश्च भवताम् ।

अधिपतिसहकार्यादीनां विज्ञानोत्पत्तिहेतुत्वप्रतिज्ञानात् । अथैतत्परिजिहीर्षया पूर्वो घटक्षणस्तिष्ठतीत्युच्येत, तदा युगपत् घटक्षणद्वयोपलब्धिप्रसङ्गः; न चोपलभ्यते । उपरोधो विरोधः ॥20॥

सतो निरन्वयविनाशोऽपि न सम्भवतीत्याह –

If it is said that the effect originates even without a cause that results in contradiction of your admitted proposition. Otherwise, there will be simultaneousness for the cause and the effect. (2-2-20)

If the effect originates even when a cause does not exist, it will be contradictory to your admitted proposition, as it is held by you that the adhipathi, sahakari and others are necessary for the origination of vijnana or cognition. Just to avoid this objection, if it is argued by you that the preceding moment of the pot exists, then there will be the consequence of the perception of two "ghata-kshanas" (two momentary jars) at the same time. But, such a thing is not perceived. "Uparodha" means contradiction.

The sutrakara mentions that non-residual destruction cannot happen.

प्रतिसंख्याप्रतिसंख्यानिरोधाप्राप्तिरविच्छेदात् (2-2-21)

प्रतिसङ्ख्याऽप्रतिसङ्ख्यानिरोधाप्राप्तिः स्थूलसूक्ष्मविनाशयोरप्राप्तिरित्यर्थः । स्थूलविनाशः मुद्गराभिधाताद्यनन्तरभावी उपलब्धियोग्यः; सूक्ष्मस्तु प्रतिक्षणभावी उपलब्ध्यनर्हः । तौ निरन्वयौ न भवतः; उत्पत्तिविनाशधर्मभागिनो

द्रव्यस्याविच्छेदात् ; ''तदनन्यत्वम्'' इति सत्कार्यवादस्योपपादितत्वादित्यभिप्रायः । घटादौ कपालादिरूपावस्थायां निरन्वयविनाशादर्शनात् । प्रदीपनिर्वाणेऽपि सूक्ष्मावस्थाप्राप्तिरित्यविरोधः ॥21॥

There is non-establishment of "prati-Sankhya-Nirodha" (of the form of the destruction of the gross) and "aprati-Sankhya-Nirotha" (Of the form of destruction of the subtle), on account of the fact of non-interruption. (2-2-21)

The destruction of the form of Prati-Sankhya or Aprati-Sankhya, is not obtained. That means the destruction of the gross and the destruction of the subtle is not established. The gross destruction is of the of form of the destruction that is caused by the blow of a hammer which is capable of being perceived. The destruction of the subtle form is not capable of being perceived, but which takes place every moment in a series of momentary existence. Both these kinds of destructions are not non-residual, because the substance is uninterruptedly being subjected to the characteristics of origination and destruction. The idea is that, on account of the teaching of the "sat-karya-vada" as "non-difference of the world from that Brahman (V.S. 2-1-15). As a jar and others are perceived in the state of the halves and others, non-residual destruction is not at all perceived. When a light is put out, it gets into a subtle state, and therefore, there is no contradiction even there.

उभयथा च दोषात् (2-2-22)

उत्पन्नस्य तुच्छतापत्तौ तुच्छादुत्पत्तौ च इत्युभयप्रकारे च दोषापत्तेः ते न सम्भवतः । उत्पन्नस्य तुच्छतापत्तौ हि पश्चात्

तुच्छादुत्पद्यमानं जगत् तुच्छात्मकमेव स्यात् ; मृत्सुवर्णादेरुत्पद्यमानमृत्सुवर्णाद्यात्मकघटमुकुटादिवत् अतस्तुच्छादुत्पत्तिः तुच्छतापत्तिश्च न संभवतः ॥22

On account of objections found in both kinds of propositions, either the creation of the world or destruction of it, cannot happen in your view. (2-2-22)

As there are defects in the view of an originated thing passing away to nothingness, and likewise an effect originating from nothingness, both of them cannot happen. If the originating effect passes away to nothingness, then afterwards, the world originating from nothingness should be nothing alone. This is just as a jar or a crown that is originating from mud or gold is of the form of mud and gold. Therefore, both these viz. originating from nothingness or any originated effect passing into nothingness, never happen.

आकाशे चाविशेषात् (2-2-23)

आकाशे तुच्छस्वरूपता न संभवति, अबाधित प्रतीतिसिद्धपृथिव्यादिवत् आकाशेऽप्यबाधितप्रतीतेरविशेषात् । प्रतीयते ह्याकाशः, 'अत्र श्येनः पतति; अत्र गृध्रः, इति श्येनादेः पतनदेशत्वेन ॥23

As there is no difference in respect of "akasa" as regards cognition proving its positive existence, akasa is not a mere non-entity. (2-2-23)

As regards akasa, the nature of mere non-existence

does not happen, because there is no difference regarding the cognition of akasa also without any proof invalidating it, as in the case of non contradicted consciousness, of prithvi and others, that are not contradictory. Akasa is perceived just like any other entity as in the statement - here a hawk flies; here is a vulture. It is perceived as a place where vultures and others fly.

अनुस्मृतेश्च (2-2-24)

प्रत्यभिज्ञानाच्च न घटादेः क्षणिकत्वम् । "तदेव इदम्" इति हि प्रत्यभिज्ञायते (प्रत्यभिज्ञा जायते) प्रत्यभिज्ञानं हि नाम, अतीतवर्तमानकालवर्त्येकवस्तुविषयमेकं प्रत्यक्षज्ञानम् । तस्य कालद्वयसम्बन्धविशिष्टमेव वस्तु विषयः । न च तदित्यंशः स्मरमण्, इदमित्यंशश्च ग्रहणम् अतीतकालसम्बन्धिन इन्द्रियसंप्रयोगाभावादिति वाच्यम्, तदिदमिति सामानाधिकरण्येन ग्रहणस्यैकत्वस्फुरणात् । पूर्वकालानुभवजनितसंस्कारसह कृतेन्द्रियसम्प्रयोगयुक्तस्य पुरुषस्य तथा ग्रहणमुपपद्यत एव । अन्वयव्यतिरेकाधीनं हि सर्वत्र सामाग्रीपरिकल्पनम्। न च ज्वालादिवत् सादृश्यनिबन्धना प्रत्यभिज्ञेति त्वया वक्तुं शक्यम्, कालद्वयवर्तिनोर्द्वयोः सादृश्यस्यानुसन्धातुः ज्ञातुरेकस्या नभ्युपगमात् ॥24॥

पृथिव्यादि विज्ञानानुमेयार्थवादिनं प्रत्याह । स हि ज्ञाने नीलपीतादि विचित्राकारं दृष्ट्वा ज्ञानात् पूर्वक्षणवर्तिनं ज्ञाने स्वाकारं समर्प्य विनष्टमर्थमनुमिनोति। तत्रोत्तरम् -

The doctrine of momentariness of all entities is discarded on account of recognition also. (2-2-24)

Even on account of recognition, the momentariness of jars and others, cannot happen. Objects are recognised as "this is just that I knew before". Recognition is verily the one perceptual knowledge related to one and the same object that existed in the past and continues to exist in the present time. The object of recognition is the same entity which is characterised with its relation to both the times viz. the past and the present. It is not the memory of a part of it as "that". It is nor the perception of a part as "this". Because, there is the absence of the contact of the sense organs that were related to the past time. It cannot be argued like this, on account of the concomitant co-ordination as "that is this", there is the comprehension of the perception of the one entity alone. For a person who is associated with the functioning of his sense organs that are characterised by the reminiscent principles caused by the experiences in the past time, such kind of recognition is certainly reasonable. The assumption of the causal collocation depends everywhere upon the "anvaya" (or presence) and "vyatireka" (absence) i.e. when such collocation is present, there will be the effect and in the absence of which there will be no effect. It is not possible for you to argue that recognition is on account of similarity that is perceived as in the case of a flame and others. Because you have not admitted the one and the same knower existing for two moments, who can reflect upon the similarities of the two flames that exist in two different times.

Now the sutrakara counters the view of "Soutrantrikas" who argue that the external objects such as prithvi and others are to be inferred by knowledge. A knower sees wonderful forms such as blueness, yellowness and others in consciousness or knowledge and infers from that the objects

that got destroyed after offering their form in the knowledge that existed in the previous moment. To this view, the reply is given in the next sutra.

नासतोऽदृष्टत्वात् (2-2-25)

असतो धर्मिणो धर्मस्यान्यत्र संक्रमणं न संभवति, कुतः? अदृष्टत्वात् - न हि धर्मिणि विनष्टे तद्धर्मस्यान्यत्र संक्रमणं क्वचिद् दृष्टम् ॥25॥

The "dharma" (or characteristic) of a non-entity does not enter into knowledge or consciousness, because the fact of the dharma of a destroyed entity entering into another one is not being observed. (2-2-25)

The characteristic of an entity that does not exist cannot enter into another entity. Why ? Because, it is not being observed thus. When the entity has perished, the attributes of such entities or substances, are not seen anywhere passing over into another thing.

उदासीनानामपिचैवंसिद्धिः (2-2-26)

वैभाषिकसौत्रान्तिकयोर्द्वयोरपि साधारणमिदं दूषणम् - एवं सर्वभावानां क्षणिकत्वाभ्युपगमे सति उदासीनानां - निष्प्रयत्नानामपि ऐहिकामुष्मिकसर्वार्थसिद्धिः स्यात् । प्रयत्नाद्यनुतिष्ठतस्तदानीमेव विनष्टत्वात्, तत्तत्संस्कारादेरपि कस्यचित् स्थिरस्यानुवर्तमानस्यानभ्युपगमाच्च पश्चादागता सिद्धिरहैतुकीति निष्प्रयत्नानामप्यैहिकामुष्मिकसर्वार्थसिद्धिः स्यात् ॥26॥

If the ultimate truth is like this - as Buddhists

posit, then there would be accomplishment for even those whoare non-active. (2-2-26)

This objection applies in common to both viz. Vaibhashika and soutrantika. "Evam" means if universal momentariness of all entities is admitted, there would happen the accomplishment of all objects of desire, such as worldly and other worldly, even for "udaseena" i.e. for those who do not make any effort for getting them. As those who do not make any effort, perish at the very moment, and even as it is not admitted that the reminiscent impression and others of persons do not continue, and as the accomplishments that happen later will be without a cause, all accomplishments of this world as well as the other world, would happen even to those who do not make any effort.

उपलब्ध्यधिकरणम् ।

नाभाव उपलब्धेः । (2-2-27)

योगाचाराभिमतः ज्ञानमात्रसद्भाववादः किं समीचीनयुक्तिमूलः, उत नेति संशयः । समीचीनयुक्तिमूल इति पूर्वः पक्षः । बाह्यार्थसद्भाववादिनाऽपि तत्तदर्थाकारज्ञानस्य प्रकाशमानत्वमवश्याश्रयणीयम् । सर्वस्यवस्तुनः प्रकाशमानस्य स्वासाधारणेन आकारेण प्रकाशः इष्यते । तत्र घटपटादिज्ञानस्य घटपटाद्याकार एवाकारः । अन्यथाघटाद्यसाधारण्यं च तत्तज्ज्ञानस्य न संभवति । एकश्चायमाकार उपलभ्यते। स तु ज्ञानस्यैवेति तद्व्यतिरिक्तार्थसद्भाववादोऽनुपपन्नः। तावतैव 'घटोऽयं ज्ञातः' इति व्यवहारश्चोपपद्यते । तस्य बहिर्वदवभासो निर्मूलत्वाद्विभ्रमकृतः ॥

राद्धान्तस्तु - 'घटमहं जानामि' इति सकर्मकस्य सकर्तृकस्य ज्ञाधात्वर्थस्य छेदनादिवत् सर्वलोकसाक्षिकमुपलभ्यमानस्य कर्तृकर्मव्यतिरेकेण केवलस्यैव सद्भावमनुन्मत्तः को ब्रवीति ? स्वासाधारणाकारश्च छेदनादिवत् तत्तदर्थव्यवहार योग्यतापादनाकारेणोपलभ्यते । एवं छेदनादेरप्याकारो द्विधाभावनादिहेतुतयैव कर्तृगतस्योपलभ्यते । न ह्यमूर्तानां क्रियादीनां कर्तृकर्मनिरूपणीपस्वाकाराणां कर्माकारत्वमाश्रीयते।

सूत्रार्थस्तु-नाभाव उपलब्धेः - ज्ञानव्यतिरिक्तार्थाभावो न शक्यते वक्तुम्, उपलब्धेः 'घटमहं जानामि' इति जानातेः कर्मतया कर्तृतया चोपलब्धेः ॥27॥

There is no non-existence of things other than knowledge (or vijnana) on account of the perception as such. (2-2-27)

Is the doctrine of the Yogacharas, who hold that vijnanam alone as real, founded on valid reasons or not ? - This is the doubt raised here.

The prima facie view is that it is founded on valid reasons. Even those that admit the existence of external objects have to necessarily take resort to the fact of those objects being illumined by consciousness that assumes the form of such objects. All objects that are shining forth are desired to shine forth on account of the consciousness that have such respective distinct forms of objects. For the distinctive consciousness of the form of a jar or a piece of cloth, the form is verily of the form of the jar and the piece

of cloth. Otherwise, such unique form of a jar or a piece of cloth would not happen to that consciousness. Only one single form would shine forth in that case. The doctrine of the existence of different external objects is not reasonable, as they are all forms of consciousness alone. By that much alone, the worldly functioning (or vyavahara) will become compatible. Therefore, the appearance of objects as existing externally is unfounded and caused by illusion.

The conclusion that is arrived at, is as follows :-

The meaning of the root "Jna" - to know - is realised as having a subject and an object in forms such as "I know a Jar". It is just like cutting asunder, which necessarily relates to a subject and an object. Consciousness (or knowledge) of all men in the world is experienced as related to a knowing subject and an object. So, who other than a mad cap asserts the existence of mere consciousness unrelated to a subject and an object ?

The unique form of such consciousness is realised or perceived as becomes fit for taking the worldly life as in the case of "Chedhana" (or cutting asunder). The form of even cutting asunder and others is obtained as related to the subject as the cause of cutting it into two pieces. For actions like cutting that are non-corporal, that are to be mentioned as necessarily related to a subject and an object. Mere form of action cannot be resorted to.

The meaning of the sutra is - the non-existence of external things other than mere knowledge, cannot be posited, as it is experienced as in the statement. "I know a jar". The action of knowing is perceived as related to a doer and an object.

वैधर्म्याच्च न स्वप्नादिवत् (2-2-28)

स्वप्नज्ञानादिवच्च जागरितज्ञानानां न मिथ्यार्थत्वम्, तद्वैधर्म्यात् निद्रादिकारणदोषबाधकप्रत्ययरहितत्वादित्यर्थः । चकारात् तान्यपि यथार्थानीत्यभिप्रायः ॥28॥

The perceptions of waking state, are not like dream perceptions, because of differences in their nature. (2-2-28)

The perceptions of the waking state are not related to objects that are false, like the perceptions of the dream state, because, there is difference in the nature of the two cognitions. The perceptions of the waking state are not impaired by the defects such as those caused by sleep and others, the word "and" points out that even those are of real content.

न भावोऽनुपलब्धेः (2-2-29)

न केवलस्यार्थशून्यस्य ज्ञानस्य भावः संभवति, क्वचिदप्यनुपलब्धेः । अबाधितप्रतीतिसिद्धस्यासद्भावे सति ज्ञानमात्रस्याप्यसद्भावो न शक्यते वारयितुमित्यभिप्रायः ॥19॥

The existence of mere consciousness unrelated to the objects is not a fact on account of the non-perception of such consciousness. (2-2-29)

The existence of consciousness devoid of corresponding things, does not become possible, because nowhere is such consciousness perceived. In the event of the non-existence of objects that are established by perception which is not

contradicted, the non-existence of mere consciousness also cannot be avoided.

सर्वथानुपपत्त्यधिकरणम्

सर्वथानुपपत्तेश्च (2-2-30)

माध्यमिकोक्तसर्वशून्यवादः संभवति, नेति संशयः । संभवतीति पूर्वः पक्षः । विज्ञानं घटादयश्च सर्वे भावा न सन्ति। कुतः ? उत्पत्त्यनिरूपणात् घटादिभावानाम् । भावात्तावादुत्पर्त्तिन संभवति । न हि घटादिरुत्पद्यमानः असंमृदितेन मृत्पिण्डादिनोत्पद्यते । नाप्यभावात्, पश्चात् अभावादुत्पद्यमानो घटादिरभावात्मक एव स्यादिति सर्वशून्यत्वमेव युक्तिमत् । राद्धान्तस्तु - लोके भावाभावाशब्दयोस्तदूबुद्ध्योश्च प्रमाणेनोपलभ्यमानस्यैव वस्तुनः अवस्थाविशेष एव भावरूपो विषयः । वर्तमानतयोपलभ्यमानावस्थाविशेषो भावबुद्धिविषयः । तद्विरोध्यवस्थाविशेषः अभावबुद्धिविषयः । अतो न कुतश्चित् त्वदभिप्रेतं तुच्छत्वं सिद्धयति । सूत्रार्थस्तु - सर्वथानुपपत्तेश्च - सर्वशून्यवादी सर्वं सदिति प्रतिज्ञाय स्वभिप्रेतं साधयति, उतासदिति प्रतिज्ञाय अथ प्रकारान्तरेण प्रतिज्ञाय । सर्वथाऽपि सर्वशून्यत्वानुपपत्तेः स्वाभिमतासिद्धिः, सदसद्भावयो र्विद्यमानवस्तुधर्मत्वोपपादनात् ॥30॥

The doctrine of "sarva-shunyatva" (or universal void) cannot happen on account of its being unreasonable in every way. (2-2-30)

The doubt raised here is, whether or not the doctrine of universal void posited by the Madhyamika, can become possible.

The prima facie view is that it is possible. Consciousness as well as jars and other external objects, do not exist. Why? Because, things like jars and others, cannot be proved to originate. From one object, the origination of the other cannot happen. Jars and others that are originating, cannot originate from the lump of clay and others that is not destroyed. Nor can a being originate from non-being. If jars and others are taken to originate from non-being, then that would certainly be of the form of non-being alone. Therefore, the doctrine of universal void alone is the reality that is reasonable. The conclusion arrived at is as follows:-

In this world, the terms like being and non-being, and the ideas expressed by them, are necessarily referring to particular states of a thing that is perceived by means of valid knowledge. The object related to this, is of the form of a being. That which is related to the idea of a being (or "bhava") is a particular state that is perceived as existing at the present time. Therefore, the universal void that is desired by you, will not be proved from any "pramana" on any account. The meaning of the sutra is -

"Sarvatha Anupapatteh" - Does the "sarva-shunya-vadi" holding everything as being, proves his doctrine of universal void ? or does he hold everything as non-being and proves the doctrine of nothingness ? or, does he hold everything as anything else ? On any account, nothingness maintained by him, cannot be established, because universal void cannot be proved in any way because the being and non-being refer to the characteristic of an entity that is existing only.

एकस्मिन्नसंभवाधिकरणम्

नैकस्मिन्नसंभवात् । (2-2-31)

जैनमतं युक्तिमत्, उत नेति संशयः, युक्तिमदिति पूर्वः पक्षः। जीवाजीवशब्दाभिलपनीयभोक्तृभोग्यात्मकं जगत् सत्त्वासत्त्व नित्यत्वानित्यत्वभिन्नत्वाभिन्नत्वैरनैकान्तिकम्; षड्द्रव्य तत्पर्यायात्मनाऽवस्थितत्वात् कृत्स्नस्य जगतो द्रव्यात्मना सत्त्वैकत्वनित्यत्वानि उपपन्नानि; पर्यायात्मना च विपरीतानि। पर्यायाश्च घटत्वपटत्वाद्यवस्थाविशेषाः । द्रव्यस्वरूपस्यैकत्वात् स्थिरत्वात्, सद्बुद्धिबोद्ध्यत्वात् तेन रूपेणैकत्वादि युक्तम्, पर्यायशब्दाभिधेयावस्थाविशेषाणामनेकत्वादस्थिरत्वा दसद्बुद्धिबोध्यत्वात् तेन रूपेणासत्त्वानित्यत्वनानात्वानि युक्तानि । प्रतीतिव्यवस्थाप्यत्वात् सर्वस्य वस्तुन उभयाकारप्रतीतेरुभयमुपपन्नम् ।

राद्धान्तस्तु - एकस्यास्तित्वनास्तित्वादिभि रनैकान्तिकत्वमयुक्तम्, एकस्मिम् वस्तुनि अस्ति त्वनास्तित्वादेः विरुद्धस्य च्छायातपवत् युगपदसंभवात् । तथा हि द्रव्यस्य, तद्विशेषणभूतपर्यायस्य इत्थं शब्दाभिधेयावस्थाविशेषस्य च "इदमित्थम्" इति प्रतीतेः प्रकारप्रकारितया पृथक्पदार्थत्वात् नैकस्मिन् विरुद्धप्रकारभूतसत्त्वासत्त्वरूपधर्मसमावेशो युगपत् संभवति । उत्पत्तिविनाशाख्यपरिणामविशेषास्पदत्वं च द्रव्यस्यानित्यत्वम् ; तद्विपरित च नित्यत्वं तस्मिन् कथं समवैति? विरोधिधर्माश्रयत्वं च भिन्नत्वम्, तद्विपरीतं चाभिन्नत्वं कथं वा

तस्मिन् वमवैति; यथा अश्वत्वमहिषत्वयोः युगपदेक स्मिन्नसंभवः। एकस्य पृथिवीद्रव्यस्य घटत्वं शरावत्वं च प्रदेशभेदेन, न त्वेकेन प्रदेशेन उभयाश्रयत्वम् । यथैकस्य देवदत्तस्योत्पत्ति विनाशयोगित्वं कालभेदेन । न ह्येतावता वस्तुनो द्व्यात्मकत्वम्; अपि तु परिणामशक्तियोगमात्रम् । अतो न युक्तिमत् जैनमतम् । सूत्रार्थस्तु - नैकस्मिन्नसंभवात् - न जैनमतं युक्तम्, कुतः ? एकस्मिन् वस्तुनि उक्तरीत्या युगपद्विरुद्ध धर्मसमावेशासंभवात् ।

अतः सूत्रविरुद्धं वेदान्तवादिभिरपि भेदाभेदसमाश्रयणम् ॥31॥

The doctrine of the "Jaina" school, is not valid, because in one entity, the contradictory characteristics, cannot happen. (2-2-31)

Is the doctrine of the "Jainas" reasonable or not, is the doubt raised here.

The prima facie view is that it is reasonable. The jains hold that the world comprises of the enjoyers, called by the name 'jivas' and the objects of enjoyment called by the name "ajiva" and hold that the world is of many natures such as being existent and non-existent, being eternal or non-eternal, being separate and non-separate.

As the entire universe, comprising of "six dravyas" (or substances - Jiva, Dharma, Adharma, Pudgala, Kala and akasa and their modifications in the form of substances, they are existent, they have the nature of unity and eternity, and these are "upapanna" (or compatible); but in the form

of modifications they are having the opposite nature of non-existence, many-ness and impermanence. The modifications are the particular states such as jarness and the form of a cloth and others. As the essential nature of the substance, is unitary, permanent and knowable as an existent principle, it is reasonable to know them as unitary, or of the nature of oneness. As the particular states of modifications of the substance, as signified by the term "paryaya", are many, impermanent and non-existent, it is reasonable to posit the characteristics of non-being, impermanence and many-ness. As all substances are to be established as they are perceived, it is quite reasonable to attribute to all entities, both these forms, on account of the perception of both the forms.

The conclusion that is arrived at here, is as follows :-

It is unreasonable to attribute many-ness such as being and non-being for the same substances, because it is impossible to assume mutually opposite characteristics such as being and non-being in the same substance at the same time; just as, it is impossible to attribute at once - shadow and light - in the same entity.

As the substance is perceived as "This is thus", assuming a particular state of modification which is called "thus", which happens to be its characteristic (or visheshana) of the substance and as they are different substances viz. the substantive and attribute (prakara and prakari) do not happen at the same time in the same entity. Therefore, the contradictory characteristics of being and non-being and others do not happen to the same entity at the same time. How can non-eternity (non-permanence) of the substance, which is the abode of the particular state of modification such as origination and destruction, and the eternity that is

quite opposed to that, reside in the same substance, and at the same time ? Difference (or "bhinnatva") is to be known in the things being the abode of contradictory characteristic. That which is opposed to this, is non-difference. How can these two, reside in the same entity and at the same time. Just as the character of a horse and a buffalo, cannot at the same time, reside in the same animal at one time and just as for the same person - Devadatta - the facts of origination and destruction relating to different times cannot happen at the same time. Thus, the substances cannot be of dual character; but, it may happen on account of the association of the power of modification. Therefore, the school of thought of the jainas, is not reasonable.

The meaning of the sutra is as follows :-

The view point of the jainas is not reasonable. Why ? Because, as pointed out above, mutually contradictory characteristics cannot reside in the same substance, together. Therefore, the standpoint of vedantins resorting to the "bhedabheda-vada" is also contradictory to the sutras.

एवं चात्माकार्त्स्न्यम् (2-2-32)

एवमात्माकार्त्स्न्याच्चानुपपन्नम्; शरीरपरिमाणत्वे ह्यात्मनो बृहतः शरीरादल्पीयसि शरीरे प्रविशतः अकार्त्स्न्यम् - अपरिपूर्णत्वं प्रसज्येत । तदानीमल्पपरिमाणत्वात् ॥32॥

And in the same way, non-entireness also will happen to the self. (2-2-32)

The view point of the Jain-school, is not compatible even on account of the non-entireness that results to the atman. If the atman is admitted to have the same size as

the body it inhabits, then, when the atman residing in a big body enters into a smaller one, then it results in the non-entireness or incompleteness of the atman as it would become then of a small size.

न च पर्यायादप्यविरोधो विकारादिभ्यः (2-2-33)

तथाविधाल्पत्वावस्थायोगेनाप्यविरोधो न संभवति । घटघटादेरिव विकारतत्प्रयुक्तदोषास्पदत्वप्रसङ्गात् ॥33॥

There is no noncontradiction even from "paryaya" (or modification) of the state, because change and others happen to atman. (2-2-33)

Even if it is admitted that there will be modification into the state of smallness, noncontradiction will not ensue, because the atman would be subjected to change and the defects caused by such change, as in the case of jars and pieces of cloth.

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः (2-2-34)

जीवस्य यदन्त्यं परिमाणं मोक्षावस्थम्, तस्य पश्चादेकरूपेणावस्थितेः तदेव स्वाभाविकं परिमाणमिति आत्मनश्च तत्परिमाणस्य चोभयोर्नित्यत्वात् पूर्वमपि न शरीरपरिमाणत्वसिद्धिरिति पूर्वावस्थायां न विशेषः, अतः असङ्गतमेवेदं जैनमतम् ॥34॥

As the final size of the jivatman, who gains the state of liberation endures, and as both viz. the jivatman and that final size are permanent, there is not difference in the earlier state. (2-2-34)

The final size of the jivatman in the state of liberation, continues permanently of the same form and that itself happens to be the natural size of the atman. Both the atman and that final size of the atman are permanent, and therefore the earlier size of the atman, according to the size of the body, does not become established. Even in the earlier state, there will have to be no difference in size. Therefore, the view point of the jains is not tenable.

पशुपत्यधिकरणम्

पत्युरसामञ्जस्यात् (2-2-35)

पशुपतिमतं निःश्रेयसार्थिभिरादरणीयम्, उत नेति संशयः । आदरणीयमिति पूर्वः पक्षः । परमपुरुषार्थसाधनावबोधित्वेन निखिलवस्तुसाक्षात्कारसमर्थपशुपतिप्रणीतत्वात् । राद्धान्तस्तु - अनादिनिधनाविच्छिन्नपाठसम्प्रदाय-निरस्तप्रमादादिनिखिलदोषगन्ध - वेदसिद्धपरावरतत्त्वव्यत्ययप्रतिपादनात्, निमित्तोपादानभेदाभिधानात्, सुराकुम्भस्थापन - तत्स्थदेवतार्चन मुद्रिकाषट्कविज्ञान- तद्धारणादिवेदविरुद्धाचारप्रतिपादनत्वाच्च असामञ्जस्यात् अनादरणीयमिति । सूत्रार्थस्तु - पत्युरसामाञ्जस्यात्। 'नैकस्मिन्नसंभवात्' इत्यतो नेत्यनुवर्तते । पत्युः-पशुपतेः मतम् अनादरणीयम् । कुतः ? वेदविरुद्धतत्त्वाचारावबोधित्वेन असामञ्जस्यात् ॥35॥

The doctrine of Pashupati is to be disregarded, because it is not appropriate. (2-2-35)

The doubt raised here is, whether or not the system of Pashupati is to be entertained by aspirants of liberation? The prima facie view is that it should be entertained, because

it is enlightening one upon the means of gaining the supreme object of life and as it is promulgated by Pashupati, who is capable of realising all entities.

The conclusion arrived at is :-

The view point of Pashupati must be disregarded, because it expounds contrarily the higher and lower reality that is established by the vedas, that are divested of all defects such as faults and others and which is gained by an unbroken tradition without a beginning or an end. And also on account of stating difference between the instrumental and the material cause of the universe; and also, as it is inappropriate on account of the different practices such as instaling "suraa-kumbha", worshipping the deity presiding over it, realising the significant knowledge of the "six mudras" and wearing them, and similar such practices, that are opposed to the teaching of the vedas.

The meaning of the sutra is -

The word "not" (or "Na") follows to this sutra from the sutra 'नैकस्मिन् असंभवात्' (2.2.31). The view point of the Pashupati is to be disregarded. Why ? - as it is inappropriate, on account of its teaching the truths and practices that are opposed to the veda.

अधिष्ठानानुपपत्तेश्च (2-2-36)

अनुमेयेश्वराभ्युपगमेन हि प्रधानस्याधिष्ठानमीश्वरस्योच्यते । सशरीरस्यैव कुलालादेरधिष्ठानदर्शनात् अशरीरस्येश्वरस्य प्रधानाधिष्ठानानुपपत्तेश्चासामञ्जस्यम् । सशरीरत्वाभ्युपगमेऽपि तच्छरीरस्य सावयवस्य नित्यत्वे अनित्यत्वे च दोषः पूर्वोक्त इत्याभिप्रायः ॥36॥

And on account of the impossibility of establishing rulership of Ishvara over Pradhana, the doctrine of Pashupati is not tenable. (2-2-36)

It is declared in this school that Ishvara is the ruler over Pradhana, by admitting that Ishvara is to be inferred. As it is seen in the world that only one, who is embodied just like a potter, can be the ruler, it is incompatible to say that Ishvara - who is without a body - can be the ruler over primordial matter. On account of this reason also, the doctrine of Pashupati is not tenable. Even when it is admitted that Ishvara has a body, the defects pointed out earlier about the eternity or non-eternity of that body that has parts, cannot be avoided.

करणवच्चेन्न भोगादिभ्यः 2-2-37

क्षेत्रज्ञत्य स्वकरणकलेबराद्यधिष्ठानवदुपपद्यत इति चेत् - न; पुण्यापुण्यरूपकर्मनिमित्तत्वात् क्षेत्रज्ञाधिष्ठानस्य; ईश्वरस्यापि तद्वत्तया तत्फलभोगादिनिखिलतत्स्वभावप्रसक्तेः ॥37॥

If it is said that Pashupati is the ruler over Pradhana, just as the jivatman who is in his nature without a body, is the ruler over the sense organs, we say it is not so. Then, the eventuality of experiencing the results of "punya and papa" will ensue to Pashupati. (2-2-37)

If it said that the fact of Pashupati being the ruler over Pradhana, is possible just as the individual self happens to be the ruler over his body and sense organs, then as the individual self has become the ruler over the body and others on account of his "karma" of the form of "Punya and Papa",

in the same way - as Ishvara will also be of like nature, all the natures of experiencing similarly those results, will ensue for Ishvara also.

अन्तवत्त्वमसर्वज्ञता वा (2-2-38)

वाशब्दश्चार्थे । पुण्यापुण्यवत्त्वे तु अन्तवत्त्वं सृष्टिसंहारास्पदत्वम् असर्वज्ञता च प्रसज्यत इत्यसमञ्जसमेवेदम् ॥38॥

If it is admitted that Ishvara also has "Punya and Papa" then it results in finiteness and absence of omniscience. (2-2-38)

The word "va" in the sutra, has the meaning of "and". If Ishvara also is admitted to be under the influence of punya and papa, then it results in finiteness i.e. he will also be subjected to creation and dissolution. It will result in not being omniscient. Therefore, their view point is not compatible.

उत्पत्त्यसंभवाधिकरणम्

उत्पत्त्यसंभवात् (2-2-39)

साङ्ख्यादितन्त्रवत् पाञ्चरात्रतन्त्रमप्यप्रमाणम्, उत नेति संशयः । अप्रमाणमिति पूर्वः पक्षः – 'वासुदेवात् सङ्कर्षणो नाम जीवो जायते' इति श्रुतिविरुद्धजीवोत्पत्त्यादिप्रतिपादनात्, 'चतुर्षुवेदेषु पुरुषार्थमलभमानः', इति वेदगणानादरवचनाच्च । राद्धान्तस्तु – सङ्कर्षणप्रद्युम्नानिरुद्धानां परब्रह्मभावानाम्, ''अजायमानो बहुधा विजायते'' इति श्रुतिप्रसिद्धस्वेच्छावतार प्रतिपादनान्न क्वचित्' श्रुतिविरोधः । जीवाहङ्कारमनश्शब्दाश्च

तत्तच्छरीरकाणां सङ्कर्षणादीनामेवाभिधायकाः, ''तत् तेज ऐक्षत' इति तेजःप्रभृतिशब्दवत् । 'चतुर्षु वेदेषु पुरुषार्थमलभमानः' इति च अनुदित होमनिन्दावत्; यथा ''ऋग्वेदं भगवोऽध्येमि'' इत्यारभ्य, ''इतिहासपुराणं पञ्चमम्'' इत्यादिना सर्वेषु विद्यास्थानेषु चात्मनो वेदनाभाववचनं वक्ष्यमाणप्रशंसार्थम् । तन्त्रेऽस्मिन् वेदान्तोदितब्रह्मोपासन विधानाद्वेदाविरुद्धतदर्चनादि विधानाच्चावगम्यते इति प्रमाणमेव सूत्रार्थस्तु – उत्पत्त्यसंभवात् – ''न जायते म्रियते वा'' इत्यादिश्रुतेः जीवस्योत्पत्त्य संभवाज्जीवोत्पत्तिवचनाच्च न प्रमाणम् ॥39॥

On account of the impossibility of origination of the jivatman, the "Pancharatragama" that states the origination of the jiva, is not valid. (2-2-39)

The doubt raised here is, whether or not the "Pancharatragama" is valid, just like the schools such as Sankhya and others.

The prima faice view is that "Pancharatra" also is not authoritative, as it declares against the teaching of the veda, that 'from Vasudeva, the individual soul called as Sankarshana is born'. This origination of the "jiva" is quite opposed to the teaching of the veda. And there is a statement disregarding the celebrity of the hosts of vedas as "not gaining the ultimate object of life in all the four vedas".

The conclusion arrived at is as follows :-

There is no contradiction anywhere in the Pancharatra Agama, as it expounds the incarnation of the Lord according to His will, as known from the vedas as "He incarnates

Himself in many ways, not being born (Taittiriya Aranyaka 3.13.1). The "vyuhas" of the Sankarshana, Pradhyumna and Aniruddha, are all aspects of Supreme Brahman alone, being His own incarnations, according to His will. The terms such as jiva, ahankara and manas, are names signifying Sankarshana and others that have jiva and others as their bodies. This is just like terms "tejas and others" in scriptural statements such as "that Tejas willed". The statement - 'not gaining the highest welfare of man in the four vedas' etc. - and others, are just like the censure that is passed on the offering of "agnihotra" before Sun-rise. This is just like the statement declaring the absence of the realisation of the knowledge of the atman in all branches of knowledge, as the statement - 'I know Rigveda and others (Ch. Up. 7.1.12). This statement saying the absence of realisation of knowledge, is for the purpose of praising what would be taught further. Thus Pancharatra Agama is certainly authoritative on account of the fact that it ordains the meditation upon Brahman, as taught in the Upanishads, and also, as it lays down the mode of worshipping the Lord that is not opposed to the vedas.

The meaning of the sutra, is as follows :-

On account of the impossibility of the origination of the jiva - the Pancharatra Agama is not authoritative, as it declares the origination of the jiva. The origination of the jiva is impossible, as it is mentioned in the sruti - 'the jivatman is not born, nor does he die'. (Kata Up. 2-18)

न च कर्तुः करणम् (2-2-40)

"सङ्कर्षणात् प्रद्युम्नसंज्ञं मन उत्पद्यते" इति मनसः करणस्य

कर्तुर्जीवादुत्पत्तिश्च श्रुतिविरुद्धत्वान्न संभवति; 'एतस्माज्जायत प्राणो मनस्सर्वेन्द्रियाणि च' इति मनसो ब्रह्मण उत्पात्तिः श्रूयते ॥40॥

And there is no origination of the organs from the doer or agent. (2-2-40)

The statement of the Pancharatra Agama i.e. "the internal organ (mind) called Pradyumn a, is originated from Sankarashana" is opposed to the scripture, as it states the origination of the sense organ (mind) from the doer, the jivatman. The origination of the mind from Brahman is known from the scriptural text - "from this the vital force is born; the mind and all the sense organs are born" (Mundaka Up. 2.1.3)

विज्ञानादिभावे वा तदप्रतिषेधः (2-2-41)

वाशब्दात् पक्षो विपरिवर्त्तते; विज्ञानं चादि च विज्ञानादि ब्रह्म; सङ्कर्षणादीनां ब्रह्मभावे सति, 'अजायमानो बहुधा विजायते'' इति श्रुतिप्रसिद्धस्वेच्छावतारस्यैवात्राभिधानात् तदप्रतिषेधः, प्रामाण्याप्रतिषेधः । सङ्कर्षणादीनां जीवादिसमानाधिकरणतया निर्देशस्तेषामधिष्ठातृतयोपपद्यते ॥41॥

There is no contradiction to the doctrine of Pancharatra Agama, because Sankarshana and others are of the nature of the Supreme Brahman alone, comprising of consciousness and being the first cause. (2-2-41)

The term "or" sets aside the previous mentioned view. The term "vijnanadi" is to be analysed as "vijnana" (or knowledge) and "adi" (or the cause). "Vijnanadi" means Brahman. Sankarshana and others are of the nature of Brahman alone. Here the incarnation according to His own will is mentioned as known very well in the text - "Unborn, He incarnates in many ways" (Taittirya Aranyaka). Therefore, there is no contradiction. That means, there is no contradiction to the authority of the Pancharatra Agama. The statement of co-ordination of Sankarshana and others with jiva and others, is quite compatible as they are the presiding principles over them.

विप्रतिषेधाच्च (2-2-42)

अस्मिन्नपि तन्त्रे जीवोत्पत्तिविप्रतिषेधाच्च अविरुद्धमिदं तन्त्रम्। ''व्याप्तिरूपेण सम्बन्धस्तस्याश्च पुरुषस्य हि। स ह्यनादिरनन्तश्च परमार्थेन निश्चितः'' ॥ इति हि पुरुषस्योत्पत्तिः प्रतिषिध्यते ॥42॥

As the origination of the jivatman is contradicted in Pancharatra Agama, the Pancharatra Agama is wholly authoritative. (2-2-42)

Even in this Pancharatra Agama, the origination of the jivatman is negated and therefore, this doctrine is noncontradictory. The origination of "purusha" (or jivatman) is negated here, as seen in the statement - "the jivatman is connected with matter, in the way of inseparable association, and that jivatman is in fact decided to be without beginning and without end (Pancharatra Agama)".

ति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे द्वितीयस्याध्यायस्य द्वितीयः पादः ॥

अथ तृतीयः पादः

वियदधिकरणम्

न वियदश्रुतेः (2-3-1)

वियत् उत्पद्यते, नेति संशयः। नोत्पद्यते इति पूर्वः पक्षः, निरवयस्य सर्वगतस्यात्मन इवोत्पत्त्यसंभवात्। असंभावनीयस्य श्रवणं च न संभवति। अत उत्पत्तिश्रुतिर्गौणीति। राद्धान्तस्तु- वियत् उत्पद्यत एव; उत्पत्तिश्रुतेः। अतीन्द्रपार्थविषयया श्रुत्याऽभिहितेऽर्थे निरवयवत्वादिहेतुकं नानुत्पत्त्यनुमान मुदेतुमलम्। आत्मनोऽप्यनुत्पत्तिश्रुतेरेव नित्यत्वम्; न निरवयवत्वादिना। सूत्रार्थस्तु - न वियदश्रुतेः - वियत् नोत्पद्यते। कुतः? अश्रुतेः - अश्रवणात्; असंभवनीयस्य श्रवणा संभवात् ॥1॥

Ether is not created because of the absence of scriptural statement declaring so. (2-3-1)

The doubt raised here is whether 'Viyat' or Ether is created or not. The prima facie view is that it is not something produced because there is no possibility of origination for it as it is 'niravayava' or partless and all pervasive just like the Atman. There cannot be a scriptural statement for something which is impossible. Therefore the upanishadic text speaking of its origination is secondary.

The conclusion on the other hand is as follows:

Ether is certainly originated because of the upanishadic text declaring its origination. Regarding the truths that are

declared by the scriptural texts about matters that are transcending sense perceptions, a contradictory inference based on the cause of partlessness and others cannot arise. The eternity of the Atman is also decided on the authority of the upanishadic text declaring its non-origination and never on account of its being without parts.

The meaning of the Sutra is as follows:

Ether is not produced. Why ? Because there is no text declaring so. There cannot be a scriptural statement as regards something impossible.

अस्ति तु (2-3-2)

अस्ति तु वियत उत्पत्तिः, 'आत्मन आकाशः संभूतः' इति श्रुतेः; अतीन्द्रियार्थविषयया श्रुत्वा पामाणान्तराप्रतिपन्न वियदुत्पत्तिप्रतिपादनं संभवत्येव । न - 'अग्निना सिञ्चेत्' इतिवदयोग्यमित्यर्थः ॥2॥

But, there is origination of Ether. (2-3-2)

But there is origination of Ether for the Sruti declares, 'Ether is born of the Atman' (Tai.Up.2-1). The declaration of the origination of Ether, which is not known from any other means of valid knowledge does become possible for the Sruti which is concerned with matters transcending sensory perception. The meaning is that this is not untenable just like the statement, 'one should sprinkle with live coal'.

गौण्यसंभवाच्छब्दाच्च (2-3-3)

"तत्तेजोऽसृजत" इति प्रतिपन्नतेजप्राथम्यविरोधात् मध्ये

वियदुत्पत्तिर्न संभवतीत्युत्पत्तिश्रुति गौणी "वायुश्चान्तरिक्षं चैतदमृतम्," इत्यमृतत्वश्रवणाच्च ॥3॥

The text declaring creation of Ether has a secondary sense because of impossibility and because of the text saying that it is amrita. (2-3-3)

The creation of Ether in the interval is impossible as it is opposed to the creation of Tejas which is having the first place among the created things, as known in the text, 'That self produced Tejas' (Ch.Up.6-2-3). So the text declaring the origination of Ether is secondary. More over there is another Sruti 'Vayu and this Antariksha are immortal' (Br.Up.2-3-3). So Ether is not produced.

स्याच्चैकस्य ब्रह्मशब्दवत् (2-3-4)

"आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः" इत्यादिषु सर्वत्रानुषक्तस्यैकस्य संभूतशब्दस्य आकाशे गौणत्वम्, वाय्वादिषु मुख्यत्वं च संभवति ब्रह्मशब्दवत् । यथैकस्य ब्रह्मशब्दस्यैकप्रकरणे श्रूयमाणस्य, "तस्मादेतद् ब्रह्म नाम रूपमन्नञ्च जायते" इति प्रधाने गौणत्वम्, "तपसा ,चीयते ब्रह्म" इति ब्रह्मणि मुखयत्वं च । श्रवणावृत्ताविवानुषङ्गे ऽप्यभिधानावृत्तेरनुषङ्गोऽपि तत्तुल्य इत्यभिप्रायः ॥4॥

परिहरति -

As in the case of the word 'Brahman', there may be a primary sense and a secondary sense for the same word 'Sambhutah'. (2-3-4)

For the same term 'Sambhutah' which is associated with

everything as seen in statements like 'Ether was originated, from ether air was born, from air fire was born' (Tai.Up.2-1), secondary sense in respect of Ether and primary sense in respect of Air and others is possible, just as in the case of the word Brahman. The term Brahman used in one context in the statement, 'From Him is born this Brahman, name, form and food' (Mun.Up.1-1-9) is used in the secondary sense denoting pradhana and the same term is used in the primary sense in the text, 'Brahman swells by means of knowledge of the form of deliberation' (Mun.Up.1-1-8).

It is true in the latter case where the word 'Brahman' occurs twice. It is repeated and it may be in another sense. But in the Taittiriya passage the same word 'Sambhutah' is carried over and connected with each subsequent clause. Even in such a case the general denotation of the word is repeated (The idea is this – when a word is repeated it can take a different sense. But when it is carried over it makes no difference.).

प्रतिज्ञाऽहानिरव्यतिरेकात् (2-3-5)

"'येनाश्रुतं श्रुतम्'' इति ब्रह्मविज्ञानेनाकाशादि सर्वविज्ञानप्रतिज्ञया अहानिः आकाशस्यापि ब्रह्मण उत्पत्त्या तदव्यतिरेकादेव भवति ॥5॥

इतश्च –

The sutrakara rejects the above view –

As Ether is not distinct from the objects created by Brahman there is no harm to the proposition that by knowing one everything would become known. (2-3-5)

The proposition of knowing all things by knowing Brahman as declared in the text, 'By knowing which the unheard becomes heard' (Ch.Up.6-1-3) does not become negated only when ether also will not become distinct from Brahman on account of that ether also originating from Brahman.

शब्देभ्यः (2-3-6)

"'सदेव सोम्येदमग्र आसीत्'', 'ऐतदात्म्यमिदं सर्वं इत्यादिभ्यो ब्रह्मणः प्राक्सृष्टेरेकत्वावधरण-सर्वात्मकत्वादिवादिभ्यः शब्देभ्यश्च वियदुत्पत्तिः प्रतीयते । "तत्तेजोऽसृजत'' इत्येतस्मिन् वाक्ये आकाशोत्पत्त्यवचनात् प्रतीयमानं तेजःप्राथम्यं समानप्रकरणस्थैश्च शब्दैः प्रतीयमानां वियदुत्पत्तिं न निवारयतीत्यभिप्रायः ॥6॥

On account of scriptural texts declaring origination of Ether from Brahman, the origination of Ether is to be admitted. (2-3-6)

The origination of Ether is known from the texts such as 'All this was only the 'sat' or Being, O good looking one, prior to creation' (Ch.Up.6-2-1), 'All this has that 'sat' or Brahman for its self' (Ch.Up.6-8-7), that affirm the oneness of everything prior to creation and the fact of 'Sat' being the self of all entities.

The first place assigned to Tejas in the text 'It created Tejas' (Ch.Up.6-2-3) does not negate the creation of Ether (just because it does not mention the creation of Ether) because the creation of Ether is known from other texts that deal with similar context of creation and in other contexts.

यावद्विकारं तु विभागो लोकवत् (2-3-7)

यद्यपि छान्दोग्ये, ''तत्तेजोऽसृजत'' इतिवदाकाशोत्पत्तिः स्वरूपेण नाभिधीयते - तथापि तस्मिन्नेव, ''ऐतदात्म्यमिदं सर्वम्'' इत्यादिना आकाशादेः सर्वस्य वस्तुनो ब्रह्मविकारत्ववचनात् यावद्विकारं विभागः - उत्पत्तिरुक्तैवेति गम्यते । लोकवत् - यथा लोके, 'सर्व एते देवदत्तपुत्राः', इत्याभिधाय तेषां केषाञ्चित् देवदत्तादुत्पत्तिवचनं सर्वेषां तत उत्पत्तिप्रतिपादनार्थमिति गम्यते । आकाशस्यामृतत्ववचनं सुरादिवत् चिरकालस्थायित्व विषयमित्यभिप्रायः ॥7॥

Where-ever there is modification there is origination or differentiation, as is the case in this world. (2-3-7)

Though in Chandogya Upanishat the origination of Akasa is not expressly stated while declaring 'That created Tejas' (Ch.Up.6-2-3), but yet in the same upanishat there is the statement declaring the fact of all entities including Akasa being the effects of Brahman as seen in the text, 'All these are having It alone as their self' (Ch.Up.6-8-7). So it is known that differentiation extends over all effects. As in ordinary life – as in the world by saying, 'All these are the sons of Devadatta', and later while the descent of some of them is mentioned from him, it would apply to all of them. The statement mentioning the immortality of Akasa is meant only to point out that it continues to exist for a long time like Gods.

एतेन मातरिश्वा व्याख्यातः (2-3-8)

अनेनैव न्यायेन मातरिश्वनोऽप्युत्पत्तिरुक्ता । नायं न्यायातिदेशः, अधिकाशङ्काभावात् । ''तेजोऽतस्तथा ह्याह'' इति वायोस्तेजस उत्पत्तिं वक्तुं पृथगुपादानम् ॥8॥

Hereby the origination of Vayu or Air is also explained. (2-3-8)

By the same argumentation the origination of Air also is explained. This is not an extension of the argumentation as there is the absence of an additional doubt. But it is meant for declaring the origination of Tejas from Vayu as expounded in the sutra, 'Tejas is originated from Vayu, for the scripture declares thus' (V.S.2-3-10). So this sutra is composed separately.

असंभवस्तु सतोऽनुपपत्तेः (2-3-9)

तुशब्दोऽवधारणार्थः । सतः परमकारणस्य परस्यैव ब्रह्मणः असंभवः - उत्पत्त्यसंभवः । तद्व्यतिरिक्तस्य कृत्स्नस्यैव, एकविज्ञानेन सर्वविज्ञानप्रतिज्ञाद्यनुपपत्तेः संभव इत्याभिप्रायः ॥9॥

But there is no origination for 'sat' or Brahman, on account of incompatibility. (2-3-9)

The term 'but' has an affirmative sense. For 'sat', which is the primeval cause, the Supreme Brahman, there is the impossibility of origination. The origination of all entities different from it was declared from it alone on account of the incompatibility otherwise of the proposition of the knowledge of all from the knowledge of the one.

तेजोधिकरणम्

तेजोऽतस्तथा ह्याह (2-3-10)

"आकाशाद्वायुः" इत्यादिव्यवहितकार्याणि किं स्वानन्तरादाकाशादेः केवलादुत्पद्यन्ते, उत तत्तच्छरीरात् परस्माद् ब्रह्मणः इति संशयः । स्वानन्तरादेवेति पूर्वः पक्षः - "आकाशाद्वायुः। वायोरग्निः" । इति तस्मात् केवलादेवोत्पत्ति श्रवणात् । "एतस्माज्जायते प्राणः" इति परस्माद् ब्रह्मणः सर्वस्योत्पत्तिवादः परम्परयाप्युपपद्यते । राद्धान्तस्तु - "तत्तेज ऐक्षत बहु स्याम्", "ता आपऐक्षन्त" इति बहुभवनसङ्कल्प पूर्वकसृष्ट्युपदेशात् । केवलस्य त्वीदृशसङ्कल्पानुपपत्तेः, "यस्तेजसि तिष्ठन् यस्य तेजश्शरीरम् - यस्याकाशश्शरीरम्" इति सर्वेषां परब्रह्मशरीरत्वश्रवणाच्च तत्तच्छब्दवाच्यात् परस्माद् ब्रह्मण एव साक्षात्तेजःप्रभृतीनामपि सृष्टिः ।

सूत्रार्थस्तु - तेजोतस्तथा ह्याह - अतः - वायोरेव केवलादुत्पद्यते तेजः; तथा ह्याह श्रुतिः, - 'वायोरग्निः' इति ॥10॥

Tejas is produced from Vayu, for thus the scripture declares. (2-3-10)

The doubt raised here is this – whether the remote effects, as mentioned in the text 'Air is produced from Ether' (Tai.Up.2-1), are produced merely from the immediately antecedent causes or from Supreme Brahman having those entities as Its body. The prima facie view is that they are produced from their immediately antecedent causes, because as the scriptural text, 'Vayu is produced from Ether; Fire is produced from Vayu' (Tai.Up.2-1) declares that they are produced from those immediately antecedent causes. The text, 'from him is born Prana or Vital air' (Mun.Up.2-1-3) that

declares the origination of all substances from Brahman becomes compatible as treating Brahman as the mediate cause.

But the conclusion is as follows – the creation of even Tejas and other substances is directly from Supreme Brahman alone who is called by those names as the scriptural texts declare that all substances are the bodies of Brahman as evidenced in the texts, 'He who abides in Tejas, for whom Tejas is the body' (Br.Up.3-7-5), 'For whom Akasa is the body' (Br.Up.3-7-7) and also on account of the fact of declaration of creation through 'Samkalpa' or deliberation as seen in the texts, 'That Tejas reflected, may I become many' (Ch.Up.6-2-3), 'Those waters deliberated' (Ch.Up.6-2-4) and also as such reflection cannot happen to such substances alone.

The meaning of the sutra is – Tejas is born of mere Vayu or Air as the scriptural text 'Tejas from Vayu' (Tai.Up.2-1) denotes thus.

आपः (2-3-11)

'अतस्तथा ह्याह' इत्यनुवर्तते, अतः तेजसः केवलात् आपः उत्पद्यन्ते, "अग्नेरापः" "तदपोऽसृजत" इति ह्याह ॥11॥

Water is born of Fire or Tejas as the scriptural text says so. (2-3-11)

The term 'atah' or from Tejas and 'Tatha hi aha' or the text declares – are understood here also. The meaning is 'Waters are produced by mere Tejas alone'. The text declares, 'Waters from Fire' (Tai.Up.2-1), 'That created water' (Ch.Up.6-2-3).

पृथिवी (2-3-12)

एवं पृथिव्यपि अद्भ्य उत्पद्यते, 'अद्भ्यः पृथिवी'', ''ता अन्नमसृजन्त'' इति ह्याह ॥12॥

अन्नशब्देन कथं पृथिव्यभिधीयत इत्यवगम्यते; तत्राह -

Earth is produced from Water. (2-3-12)

Likewise Earth is originated from Water. The scriptural texts, 'Earth from Waters' (Tai.Up.2-1), 'Those Waters created Food' (Ch.Up.6-2-3) declare thus.

How is it understood that Earth is denoted by the term food ? To this question the sutrakara gives the answer as follows –

अधिकाररूपशब्दान्तरेभ्यः (2-3-13)

अन्नशब्देन पृथिव्युच्यते, महाभूतसृष्ट्यधिकारात् । पश्चादपि महाभूतरूपसङ्कीर्तने, ''यत्कृष्णम्, तदन्नस्य'' इति रूपकीर्तनात् । समानप्रकरणे, ''अद्भ्यः पृथिवी'' इति पृथिवीशब्दश्रवणाच्च ॥13॥

The term 'Anna' or Food denotes Prithvi or Earth on account of the context, colour and other terms in similar contexts. (2-3-13)

By the term 'Anna' or Food, Earth is denoted as it is in the context of the creation of the great elements. Even in the complementary passage that follows this, while describing the colour of the great elements it is mentioned as, 'That colour which is black is the colour of Anna' (Ch.Up.6-4-1). Thus there is the denotation of colour. In a similar context of creation the term 'Prithvi' is denoted in the passage, 'Earth from Waters' (Tai.Up.2-1). Therefore Earth is denoted by the term 'Anna' or Food.

तदभिध्यानादेव तु तल्लिङ्गात् सः (2-3-14)

तुशब्दः पक्षव्यावृत्त्यर्थः । न तेजःप्रभृतयः केवलाः स्वानन्तराणां कारणानि; अपि तु तत्तच्छरीरः सः परमात्मैव तेषां कारणम् । कुतः । परमात्मसृष्टिलिङ्गात् तथाविधाभिध्यानात् । यथैव हि, ''तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत'' इति, तथैव, ''तत्तेज ऐक्षत बहु स्यां प्रजायेय'' इति बहुभवनसङ्कल्परूपाभिध्यानं परमात्मन एव हि संभवति ॥14॥

But He alone is the creator because of the inferential mark of the form of the reflection or 'samkalpa' of becoming manifold. (2-3-14)

The term 'but' is meant for setting aside the prima facie view. Tejas and others by themselves are not the direct causes of the succeeding substances. But, on the other hand, Paramatman alone embodied in those substances is their cause. Why ? On account of the inferential mark of the form of reflecting to become manifold, which can belong to the creation by Paramatman, as pointed out in the text, 'That deliberated, may I become manifold. That created Tejas' (Ch.Up.6-2-2). Similarly, the deliberation for becoming manifold is seen in respect of Tejas also, as seen in the text, 'That Tejas willed, may I become many and be born' (Ch.Up.6-3-2). This kind of willing or reflection happens only for Paramatman.

विपर्ययेण तु क्रमोऽत उपपद्यते च (2-3-15)

''आकाशाद्वायुः वायोरग्निः'' इति पारम्पर्यक्रमात् विपर्ययेण, ''एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी'' इति सर्वेषां ब्रह्मानन्तर्यरूपो यः क्रमः, स चा त एव तत्तच्छरीराद् ब्रह्मणः सृष्टेरुपपद्यते ॥15॥

And the order of creation in a contrary manner is appropriate only if the origination of all effects is from Brahman alone embodied in them. (2-3-15)

The order of the direct origination of all effects from Brahman as witnessed in the passage, 'From Him is produced the vital air, mind, all sense organs, ether, air, fire, water and earth' (Mun.Up.2-1-3), which is contrary to the order of successive creation as found in the text, 'From Ether, Vayu is originated, From Vayu, Fire is originated' (Tai.Up.2-1) - becomes compatible as even this order of creation is from Paramatman alone. The creation by Brahman having those substances as His body becomes compatible and reasonable.

अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्नाविशेषात् । (2-3-16)

विज्ञानसाधनत्वादिन्द्रियाणि प्राणश्च विज्ञानमित्युच्यन्ते । ''एतस्माज्जायते प्राणः'' इत्येतद्वाक्यम् आकाशतन्मात्रपञ्चकयोरन्तराले विज्ञानमनसी क्रमेण उत्पद्येते इत्येतत्परम् । विज्ञानमनसी इति प्राणस्यापि प्रदर्शनार्थम् । ''पृथिव्यप्सु प्रलीयते'' इत्यारभ्य, ''वायुराकाशे लीयते आकाशमिन्द्रियेषु इन्द्रियाणि तन्मात्रेषु तन्मात्राणि भूतादौ लीयन्ते'' इति

प्रलयक्रमप्रत्यभिज्ञानात् तल्लिङ्गात् । अतो न श्रुत्यन्तरविरुद्धत्वात् साक्षाद् ब्रह्मणस्सर्वेषां सृष्टिपरमिदं वाक्यम्; अपितु श्रुत्यन्तरसिद्धपारम्पर्यक्रमपरमिति चेत्- परिहरति - नाविशेषात् - भूततन्मात्रान्तराले विज्ञानमनसोरुत्पत्तावपि तत्तच्छरीरकब्रह्माभिधायित्वाद् भूतेन्द्रियमनः प्राणशब्दानां सर्वेषां साक्षादुत्पत्त्यविशेषात् तत्परमेवेदं वाक्यम् ॥16॥

लोके तत्तद्वस्तुवाचितया सिद्धस्य शब्दजातस्य ब्रह्मणि वृत्तिरमुख्येत्याशङ्क्याह -

If it is held that the indriyas and the mind mentioned in between Prana and Akasa are in the right order of creation because of inferential marks in this regard, we say it is not so, because there is no difference in respect of all substances that are originated directly from Brahman. (2-3-16)

By the term Vijnana in the sutra, the sense organs and Prana are signified as they are means of knowledge. The statement 'From Him are produced the principal vital airs' (Mun.Up.2-1-3), points out that in between Akasa and the five Tanmatras, Vijnana and Manas are produced in order. The statement 'Vijnana and Manas' indicates even Prana, because there is the inferential mark of recognition of the order of dissolution, as seen in the text beginning with 'The Earth merges in Water' (Subala.2) and further, 'Air merges in Ether, Ether merges in the Senses, Senses merge in Tanmatras and the Tanmatras merge in the Elements' (Subala.2). Therefore, this statement is not in favour of all these substances being produced from Brahman directly as it is contrary to other scriptural statements. But, it is in favour

of the order of successive origination as established in a different text. If it is argued thus, the sutrakara terminates that objection as follows. 'Not so, on account of non-difference in respect of the creation of all substances from Brahman'. Even in the case of the origination of the senses and the mind in between the Elements and the Tanmatras, as all the terms such as the Elements, the Indriyas, Mind and Prana are signifying Brahman alone that has those respective substances as its body and as there is no distinction in being produced directly from Brahman, this statement is only for affirming the creation of all entities directly from Brahman.

The hosts of words are established as denoting the several respective objects by etymology and so to say that these denote Brahman will not be in the primary sense. If it is objected thus, the sutrakara gives the reply in the next sutra.

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशोऽभाक्त तद्भावभावित्वात् (2-3-17)

तुशब्दः शङ्कानिवृत्त्यर्थः । स्थावरजङ्गमवस्तुव्यपाश्रयः तद्व्यपदेशः तद्वाचिशब्दो ब्रह्मणि अभाक्तः मुख्य एव, कुतः ? तद्भावभावित्वात् - तेजःप्रभृतिषु आत्मतया ब्रह्मभावभावित्वेन सर्वस्य वस्तुनस्तच्छरीरतया तत्प्रकारत्वात् तत्तद्वाचिनां शब्दानां तत्रैव पर्यवसानात् । प्रकारवाचिनां शब्दानां प्रकारिपर्यवसायित्वेनाभाक्तत्वं गवादिशब्देषु सिद्धम् ॥17॥

But the words denoting them and related to movable and immovable things are of non-secondary or primary denotative power, because their denotative power rests on the fact of Brahman being within them. (2-3-17)

The term 'but' terminates the doubt. The terms which are connected with the moving and non-moving entities and that are denoting those things possess primary and direct denotative power with regard to Brahman and not secondary sense. Why ? Because, the denotative power of all words is dependent on the being of Brahman. As Brahman is abiding as the inner-self in entities like Tejas and others and as all entities are the 'Prakaras' of Brahman by virtue of their being the body of Brahman, the terms signifying them culminate in signifying Brahman alone. As words that signify the 'Prakaras' culminate in connoting the 'Prakarin' in a primary sense as it is established in terms like Cow and others (they denote not only the class or 'jati' (cow-hood) but also the individual having it (cow)).

आत्माधिकरणम्

नात्मा श्रुतेर्नित्यत्वाच्च ताभ्यः (2-3-18)

किमात्मोत्पद्यते, न वेति संशयः । उत्पद्यत इति पूर्वः पक्षः । एकविज्ञानेन सर्व विज्ञानप्रतिज्ञादेः, "तोयेन जीवान् व्यससर्ज भूम्याम्", "प्रजापतिः प्रजा असृजत" इत्यादिसृष्टिवचनाच्च । नित्यतादिश्रुतिराकाशाद्यमृतत्ववचनवत् नेया । राद्धान्तस्तु - नात्मोत्पद्यते, अनुत्पत्तिश्रुतेः, "न जायते म्रियते वा विपश्चित्" इति जीवोत्पत्तिर्निषिध्यते । "अजो नित्यः", "नित्यो नित्यानाम्" इत्यादिश्रुतिभ्यो नित्यत्वावगमात् । जीवोत्पत्तिपक्षे अकृताभ्यागमकृतविप्रणाशादिप्रसङ्गात्, वैषम्यनैर्घृण्यप्रसङ्गाच्च । जीवस्य सृष्टिवचनं भोक्तृत्वानुगुणज्ञानविकासाभिप्रायम् । प्राक्सृष्टेः एकत्वावधारणात् अविभागवचनं नामरूपविभागाभावाभिप्रायम् । सूत्रमपि व्याख्यातम् ॥18॥

The individual self has no origination because the scriptural statements declare thus, and also on account of its eternity which is made out from the scriptures. (2-3-18)

The doubt raised here is whether the individual self originates or not. The prima facie view is that it originates on account of the proposition of knowing all by knowing one (Brahman). And also on account of the statement of its creation such as 'He created the individual souls on earth along with Water' (Tai.Up.), 'Prajapati created the jivas'. The statement of the scripture that it is eternal is to be explained in a secondary sense just like the scriptural statement positing the 'amrutatva' or immortality of Ether.

But the conclusion arrived at is as follows – The individual soul is not originated because of scriptural statements of its non-origination. The origination of the individual self is negated in the statement, 'The intelligent self is not born, nor does he die' (Katha.Up.1-2-18). From the scriptural statements such as, 'The unborn and eternal' (Katha.Up.1-2-18), 'The one eternal sentient who bestows the desires of many eternal sentients' (Sve.Up.6-13), the eternity of the individual self is also known. The view point of the origination of the individual self leads to the eventuality of getting results for actions not done and the destruction of the consequences of what was done. Statements of the origination of the individual self are meant to signify the expansion of knowledge in accordance with one's enjoyership as it would lead otherwise to the defect of partiality and cruelty on the part of the creator. The statement of non-difference through the assertion of oneness prior to creation is meant for showing the absence of the differentiation into names and forms. By this the sutra also stands explained.

ज्ञाधिकरणम्

ज्ञोऽत एव (2-3-19)

किं जीवश्चैतन्यमात्रवपुः, उत जडस्वरूप एवागन्तुकचैतन्यगुणः, अथ ज्ञातृत्वैकस्वरूप इति संशयः। चैतन्यमात्रवपुरिति प्रथमः पक्षः। "विज्ञानं यज्ञं तनुते", "यो विज्ञाने तिष्ठन्", "ज्ञानस्वरूपमत्यन्तनिर्मलम्" इत्यादिश्रुतिस्मृतिभ्यः। द्वितीयस्तु - सुषुप्तिमूर्च्छादिषु सतोऽप्यात्मनश्चैतन्यानुपलब्धेः, जाग्रतोऽपीन्द्रियव्यापारान्वय व्यतिरेकानुविधायित्वाच्चैतन्यस्य, "न प्रेत्य संज्ञास्ति" इति मुक्तस्य चैतन्यप्रतिषेधाच्च पाषाणकल्प एवागन्तुकचैतन्यगुणः। सर्वत्र कार्योपलब्धेस्सर्वत्र सन्निधानात् शरीरगमनेनैव कार्यसंभवे गतिकल्पनायोगात् सर्वगतश्चेति। राद्धान्तस्तु.- "अथ यो वेदेदं जिघ्राणीति स आत्मा" "मनसैतान् कामान् पश्यन् रमते" "न पश्यो मृत्युं पश्यति", "सर्वं ह पश्यः पश्यति", "द्रष्टाश्रोता घ्राता रसयिता" इत्यादिश्रुतिभ्यो बद्धमुक्तोभयावस्थो ज्ञातैवात्मा। ज्ञानमात्रव्यपदेशस्तु ज्ञानस्य प्रधानगुणत्वात्, स्वरूपानुबन्धित्वेन स्वरूपनिरूपकगुणत्वात् आत्मस्वरूपस्य ज्ञानवत्स्वप्रकाशत्वाद्वोपपद्यते। सुषुप्तिमूर्छादौ सदेव ज्ञानं कर्मणा संकुचितमनभिव्यक्तमपि जागरादौ विकसितमभिव्यज्यत इति न विरोधः। "न प्रेत्य संज्ञाऽस्ति" इति सांसारिकदेहाद्यस्मरणविषयम्; "नोपजनं स्मरन्निदं शरीरम्" इत्यादिनैकार्थ्यात्। सर्वगतत्वं तु अणुत्वगत्यादिश्रुतिविरुद्धम्। सूत्रार्थस्तु ज्ञोऽत एव। अतः श्रुतेः ज्ञातैव ॥19॥

The individual self is a knower, for it is known such from the scriptures. (2-3-19)

The doubt raised here is, whether the individual self is of the nature of mere consciousness, or whether he is essentially 'Jada' or non-intelligent having consciousness as an adventitious quality or whether he is essentially a knowing subject. The first alternative is that he is of the nature of mere consciousness as denoted in the passages of sruti and smriti such as, 'Vijnana performs the sacrifice' (Tai.Up.2-5-1), 'He who abides in Vijnana' (Br.Up.3-7-22), 'He is of the essential nature of consciousness entirely pure in reality' (Vishnu Purana.1-2-6). The second alternative or prima facie view is that the individual self is essentially non-intelligent, comparable to a stone, having consciousness as an adventitious quality, on account of the fact, 1) that consciousness is not obtained in spite of the presence of the Atman in the states of deep sleep, swoon and others, 2) and as consciousness is obtained even in the waking state only as related to that functioning or otherwise of the sense organs and also 3) as consciousness is denied in respect of the liberated as known from the passage, 'When he has departed, there is no consciousness' (Br.Up.2-4-12). The individual self is all pervading as there is the perception of effects everywhere and as the individual self is everywhere the effects are produced through the movements of the body itself and there is no need for assuming the movement of the self.

The conclusion arrived at is as follows – The Atman in both states of bondage and liberation is necessarily a knower as declared in the scriptural passages such as, 'He who knows, let me smell this, he is the Atman' (Ch.Up.8-12-4), 'Seeing these pleasures by the mind, he rejoices' (Ch.Up.8-12-5), 'A realiser of Brahman does not see death. The realiser sees everything' (Ch.Up.7-26-2),

'He is the seer, hearer, smeller, the taster' (Pr.Up.4-9). The denotation that the Atman is mere consciousness is on account of his having consciousness as his prime attribute and also as consciousness is an attribute determining his essential nature being closely related to his nature.

This is quite reasonable as the essential nature of the Atman is self-luminous just like consciousness. In the states of deep sleep and swoon also there is no contradiction in consciousness being not manifested due to the impact of Karma as it expands and manifests in the waking state. The text, 'There is no consciousness when he has departed' (Br.Up.2-4-12) relates to the non-remembrance of the body and others he had during the state of migration, because this is having the same meaning as the text, 'his previous body lying amidst the relatives' (Ch.Up.8-12-3). The all-pervasiveness of the individual self is opposed to the srutis that describe that it is atomic in size and that it moves out of the body and enters into it. The meaning of the sutra is – The individual self is a knower on account of the statement of the sruti.

उत्क्रान्तिगत्यगतीनाम् (2-3-20)

श्रुतेरिति वर्तते । "तेन प्रद्योतेनैष आत्मा निष्क्रामति", "ये वे के चास्माल्लोकात् प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति", "तस्माल्लोकात् पुनरेत्यस्मै लोकाय कर्मणे" इत्याद्युत्क्रान्तिगत्यागत्तीनां श्रवणादणुर्जीवः ॥20॥

The jivatman is not 'vibhu' or all-pervasive as the sruti ordains passing out of the body, moving to other worlds and returning here from there – to the jiva. (2-3-20)

Going out of the body and others are described in the scriptures as witnessed in the texts, 'By that light this individual self departs' (Br.Up.4-4-2), 'All those who pass away out of this world go to the moon' (Kau.Up.1-2), 'From that world he comes again into this world for performing action' (Br.Up.4-4-7). As passing out of the body, moving to other worlds and returning to this world from there are declared by the scriptural texts the Jivatman is atomic in size.

स्वात्मना चोत्तरयो: (2-3-21)

चशब्दोऽवधारणार्थः । यद्यप्युत्क्रान्तौ स्थितस्य शरीरविश्लेषेण कथंचित्संपाद्यत्वमस्ति ; उत्तरयोः - गमनागमनयोस्तु स्वात्मनैव सम्पाद्यत्वमवश्याभ्युपेयम् ॥21॥

On account of the latter two namely going to other worlds and coming here from there are effected by the self himself, the individual self is atomic in size. (2-3-21)

The word 'and' has affirming sense. The 'passing out' might somehow be explained as staying without movement, separating himself from the body. But the latter two namely moving to other worlds and returning from there are to be necessarily admitted as being effected by the self alone.

नाणुरतच्छ्रुतेरिति चेन्नेतराधिकारात् (2-3-22)

"योऽयं विज्ञानमयः" इति जीवं प्रस्तुत्य, "स वा एष महानज आत्मा" इति महत्वश्रुतेः नाणुर्जीव इति चेन्न - इतराधिकारात् - जीवेतरपरमात्माधिकारात् । "यस्यानुवित्तः प्रतिबुद्ध आत्मा" इति हि मध्ये परमात्मा प्रस्तुतः ॥22॥

If it is said that the individual self is not atomic on account of scriptural statement declaring him other than atomic, we say it is not so, because the context of that sruti is related to the other namely Paramatman. (2-3-22)

The passage in Brihadaranyaka Upanishat introduces the topic of the individual self as, 'He who is characterized by consciousness' (Br.Up.4-3-7) and declares further that he is great as, 'This unborn one, this great self' (Br.Up.4-4-22). And so the Jiva is not atomic. If it is argued thus we say it is not so, because that context is not of the Jiva but of the other, the Paramatman. The topic of Paramatman was introduced in the middle as, 'He who has realized and intimately known the self' (Br.Up.4-4-13).

स्वशब्दोन्मानाभ्याश्च (2-3-23)

"ऐषोऽणुरात्मा चेतसा वेदितव्यः यस्मिन् प्राणः पञ्चधा संविवेश" इति साक्षादणुशब्दादणुरेवायम् । उन्मानाच्चाणुरेव । उन्मानम् उद्धृत्यः मानम् । "आराग्रमात्रो ह्यवरोऽपि दृष्टः" इत्याराग्रमुद्धृत्य तन्मानत्वं हि जीवस्य श्रूयते ॥23॥

आत्मनोऽणुपरिमाणस्य सकलदेहव्यापिसुखाद्यनुभवः कथमित्यत्र मतान्तरेण परिहारमाह -

The individual self is of the size of an atom on account of the very word 'anu' being used to signify him and also on account of giving an illustration of a thing similar to an atom to describe its size. (2-3-23)

The text, 'This self, the Jivatman in whom the vital force is in five forms is to be known as atomic, by the mind'

(Mun.Up.3-1-9), directly applies the word 'anu' and so the Jivatman is atomic only in size. Also on account of the comparative instances he is atomic alone. 'unmanam' means measurement by comparative instances. 'The Jivatman is seen of the proportion of the point of a goad' (Sve.Up.5-8) says the text about the size of the Jivatman by selecting the point of the goad and stating that it is of that proportion.

An objection may be raised thus – If the Jivatman is of the size of an atom how can he experience happiness and others that extend over the whole body ? This is answered according to the opinion of others in the next two sutras –

अविरोधश्चन्दनवत् (2-3-24)

यथा हरिचन्दनबिन्दुः देहैकदेशवर्त्यपि सकलदेह वर्तिनमाह्लादं जनयति, तद्वदविरोधः ॥24॥

There is no contradiction as in the case of sandal-ointment. (2-3-24)

Just as a drop of sandal-ointment, although exists on a particular part of the body, causes delight all over the body, in the same way the Atman also experiences sensations all over the body.

अवस्थितिवैशेष्यादिति चेन्नाभ्युगमात् हृदि हि (2-3-25)

चन्दनबिन्दोर्देहैकदेशविशेषस्थित्यपेक्षस्तथाभावः; आत्मनस्तु न तथेति चेन्न - आत्मनोऽपि तथाभावाभ्युपगमात्; हृदि ह्ययमात्मा स्थितः इति श्रूयते, ''योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः'' इत्यादौ ॥25॥

If it is said that the drop of sandal paste causes happiness all over the body as it is in a particular place on the body but the Atman is not so in a particular place, we say it is not so because the sruti says that he is in the heart. (2-3-25)

If it is argued that the drop of sandal paste causes such experience depending upon its contact with a definite part of the body, but for the Atman it is not so, we say it is not so. Even for the Atman, abiding in a definite part of the body is admitted. It is known from the sruti, 'It is this individual self who is in the midst of the indriyas, who is the light within the heart and who is characterized by consciousness' (Br.Up.4-3-7) that this Atman abides in the heart.

गुणाद्वाऽऽलोकवत् (2-3-26)

स्वमतेनाह -

वाशब्दो मतान्तरव्यावृत्त्यर्थः । आत्मा स्वगुणेन ज्ञानेन सकलदेहं व्याप्यावस्थितः; यथा द्युमणिमणिप्रभृतीनामेकदेशवर्तिनामालोकः तद्गुणः अनेकदेशव्यापी दृश्यते ॥26॥

''विज्ञानं पज्ञं तनुते'' इत्यादौ ज्ञानमेव आत्मेति व्यपदिश्यते इति चेत् - तत्राह -

The individual self pervades his whole body through his attribute of consciousness, just like light. (2-3-26)

Now, the sutrakara declares his view. The term 'va' in the sutra sets aside other views. The Atman abides in the body pervading his whole body by means of his attribute of

consciousness. This is just like the light that happens to be the attribute of things that abide in one place such as gems, the Sun and others – that extends to many places; In the same way the Atman pervades his whole body through his attributive consciousness.

If it is said that the scripture speaks of the Atman as mere consciousness as seen in the text, 'Knowledge performs the sacrifice' (Tai.Up.2-5-1) the reply is given in the next sutra–

व्यतिरेको गन्धवत् तथा च दर्शयति (2-3-27)

जानामि इत्यात्मगुणत्वेन प्रतीतेः व्यतिरेकोऽभ्युपगमनीयः; यथा 'गन्धवती पृथिवी' इत्युपलब्धौ गन्धस्तद्गुण स्तद्व्यतिरिक्तः। दर्शयति च श्रुतिः "जानात्येवायं पुरुषः" इति ॥27॥

Just like smell that is distinct from Prithivi there is distinction between the 'svarupa jnana' or substantive consciousness and 'dharmabhuta jnana' or attributive consciousness. The scripture also declares thus. (2-3-27)

As in the judgement 'I know', it is known as the quality of the knowing Atman, the distinction between the conscious Atman and its quality is to be admitted. This is just as in the statement, 'Earth is having smell' the quality of smell is distinct from Earth. The scripture also shows this relation as in the statement, 'This person verily knows'.

पृथगुपदेशात् (2-3-28)

न केवलं जानामीति पृथगुपलब्धिमात्रम्; आत्मनः पृथक्त्वेनोपदिश्यते च ज्ञानम्, "न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते" इति ॥28॥

On account of the instruction that knowledge is distinct from the knower, there is distinction between the two. (2-3-28)

Not only is it ordained differently from the knower as in the judgement, 'I know', but knowledge is also taught as distinct from the knowing Atman in the text, 'The capacity of the knower to know is not lost' (Br.Up.4-3-30).

विज्ञानमात्मेति व्यपदेश; कथमुपपद्यत इत्यत्राह –

If it is asked, how then, does the declaration that 'Atman is mere consciousness' become compatible, the reply is given in the next sutra –

तद्गुणसारत्वात्तु तद्व्यपदेशः प्राज्ञवत् (2-3-29)

ज्ञानगुणसारत्वादात्मनो ज्ञानमिति व्यपदेशः; यथा "प्राज्ञेन", "ब्रह्मणा विपश्चिता" "यस्सर्वज्ञस्सर्ववित्" इति सर्वज्ञ एव ज्ञानगुणसारत्वात्, "सत्यं ज्ञानम्" इति व्यपदिश्यते ॥29॥

But the Atman is designated as 'Vijnanam' because he has 'Vijnanam' as his essential quality, as in the case of Paramatman who is designated by the term (ananda) jnanam. (2-3-29)

Because that quality of knowledge is the essential quality of the Atman, he is designated as Jnanam. This is just like the designation of 'Satyam Jnanam', that is made in respect of the 'Praajna' or Paramatman, the omniscient – on account

of the quality of knowledge being his essential quality, as evidenced from the texts such as 'Together with the all-knowing Brahman' (Tai.Up.2-1), 'He who is all-knowing and who is aware of all aspects' (Mun.Up.1-1-9).

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् (2-3-30)

ज्ञानस्य यावदात्मस्वरूपभावित्वाश्च तेन तद्व्यपदेशो न दोषः, खण्डादिषु तथा दर्शनात् ; खण्डादिषु हि यावत्स्वरूपभाविधर्मत्वेन गोत्वस्य गौरिति व्यपदेशो दृश्यते; चकारादात्मनः स्वप्रकाशत्वेन ज्ञानमिति व्यपदेशो न दोष इत्युच्यते ॥30॥

सुषुप्त्यादिषु ज्ञानस्यानुपलब्धेर्न यावदात्म भावित्व मित्याशङ्क्याह -

There is no objection since the quality of knowledge exists as the quality of the Atman as long as the Atman exists. This is being observed in the world. (2-3-30)

As knowledge is the attribute of the Atman and as it exists as such so long as the essential nature of the Atman exists, there is no objection in designating the Atman by that attribute. It is seen like that in respect of cows that are broken-horn ones and others. As the generic quality of cowness forms an attribute of the essential nature of cows where-ever they are met such as cows with broken horns and others, they are designated as cows. By the term 'and' it is pointed out that there is no objection in designating the Atman as 'knowledge', as the Atman is self-luminous.

If it is objected that knowledge cannot be an attribute of the atman as long as it exists, as knowledge is not obtained in the states of deep sleep and others, the reply is given in the next sutra.

पुंस्त्वादिवत्वस्य सतोऽभिव्यक्तियोगात् (2-3-31)

तुशब्दः शङ्कानिवृत्त्यर्थः, सुषुप्त्यादिष्वपि सतो ज्ञानस्यानभिव्यक्तस्य जागर्यादिष्वभिव्यक्तिसंभवात् यावदात्मभाव्येव ज्ञानम्; पुंस्त्वादिवत् - पुंस्त्वमिति पुरुषासाधारण धातुरुच्यते; यथा सप्तधातुमयत्वेन शरीरस्य पुंस्त्वस्य बाल्येऽपि सतोऽनभिव्यक्तस्य सप्तमधातोः युवत्वेऽभिव्यक्तिः ॥31॥

एवमात्मनो ज्ञातृत्वमणुत्वं चोक्त्वा पक्षान्तरे दोषमाह -

Since there may be manifestation of this knowledge which exists even in the states of deep sleep and others, as in the case of virile power and so on, knowledge is an attribute of his essential nature. (2-3-31)

The word 'but' sets aside the objection. Knowledge is an essential attribute of the atman so long as he exists because it is possible for knowledge to manifest itself in waking states and others though it exists un-manifested in the states of deep sleep and others. This is just like the power of virility and others. The virile element is a unique elementary substance in a male. Though this power of virility exists un-manifested even in boy-hood, in the body made up of seven elementary substances, it manifests in his youth.

Having expounded thus the knowership and atomic nature of the atman the sutrakara points out the defect in the opposite views –

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा (2-3-32)

अन्यथा - ज्ञानात्मवादे सर्वगतात्मवादे च उपलब्ध्यनुपलब्धी नित्यवत् प्रसज्येयाताम्; उपलब्धयनुपलब्ध्योरन्यतरनियमो वा । ज्ञानात्मपक्षे तावत् ज्ञानस्य प्रकाशस्वभावत्वात् प्रकाशपर्यायोपलब्धेः नित्यवत्प्रसक्तिरनिवार्या । ज्ञाने विद्यामानेसति हेत्वन्तरेणानुपलब्धिजननायोगात् ज्ञानमेवानुपलब्धेरपि हेतुरित्यास्थेयम् । ज्ञानस्य सर्वदा वर्तमानत्वात् सर्वदोभयप्रसक्तिः । अथ युगपद्विरुद्धकार्यजनना योगात् ज्ञानं उपलब्ध्यनुपलब्ध्योः अन्यतर हेतुरास्थीयते । तदा अन्यतर नियमः स्यात् । सर्वगतत्वपक्षे यथा ज्ञानात्मवादिनां तथैव हेतुजन्यज्ञानवादिनोऽपि सर्वेषामात्मनां सर्वगतत्वे सर्वस्यात्ममनस्संयोगादेः हेतोः सर्वेषां साधारणत्वात् उक्तरीत्या तथैव प्रसक्तिः । अदृष्टोत्पत्तिहेतोरपि सर्वस्य साधारणत्वाद 'दृष्टेनापि न व्यवस्था' ॥32॥

Otherwise there would result eternal luminosity and non-luminosity of the atman. Or else either the restriction of one alone of these would result. (2-3-32)

Otherwise on the view that the atman is mere consciousness and also on the view that the atman is all pervasive (vibhu), obtainment of consciousness and non-obtainment of consciousness would result together always. Or there would be the restriction of obtainment of any one of the two. According to the view that atman is mere consciousness, as knowledge is of the nature of illumination and as it is the same as obtainment of knowledge, the functioning of it eternally cannot be avoided. When there is consciousness, and as non-obtainment of knowledge is not possible due to any other reason, it has to be taken that knowledge alone is the cause of non-consciousness. As knowledge is there always there will be the consequence of both of them happening always. As it is not tenable to produce opposite effects at the same time, if knowledge is taken to be the cause of one of these namely 'upalabdhi' or 'anupalabdhi' then there will result the restriction of either one of these.

According to the view that atman is 'vibhu' and so omnipresent, as in the case of those that posit the atman as mere consciousness, even in this view that knowledge is caused by some cause, as all atmans are everywhere and everything is con-joined with the atman and the mind, on account of that reason itself, as it is common to all, the result will be like that alone as said before. Even due to the origination of the 'adrshta' or the unseen, as it is common to all, there cannot be any regulation even according to 'adrshta'.

कर्त्रधिकरणम्

कर्ता शास्त्रार्थवत्त्वात् (2-3-33)

आत्मनो ज्ञातृत्ववत् कतृत्वमप्यस्ति, नेति संशयः । प्रधानस्यैव कर्तृत्वादात्मनो न कर्तृत्वमस्तीति पूर्वः पक्षः । ''अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते'', ''नान्यं गुणेभ्यः कर्तारम्'' इत्यादिषु गुणानामेव कर्तृत्ववचनात् । राद्धान्तस्तु -

स्वर्गापवर्गसाधनानुष्ठानविधानशास्त्राणामर्थवत्त्वाय कर्तैवात्मा, बोध्दुरेव हि शासनम्; नाचेतनस्य प्रधानस्य । "यजेत", 'उपासीत' इति कर्तरि लकारः । अतः कर्तारमेव बोधयति शास्त्रम्। सूत्रमपि व्याख्यातम् ॥33॥

The individual self is a doer because scriptures are only then meaningful. (2-3-33)

The doubt raised here is whether the atman has doership also as he has knowership or not. The prima facie view is that the atman has no doership as primordial matter alone has doership. There are statements that affirm doership of the 'gunas' of matter alone, such as – 'He who is deluded by self-conceit thinks 'I am the doer" (Gita 3-27), 'When the seer beholds no other agent than the gunas' (Gita 14-19).

The conclusion, on the other hand is, as follows : The atman is certainly a doer for the scriptures that ordain spiritual disciplines for attainment of heaven as well as liberation are meaningful. The command is certainly for one who can know and never for 'pradhana' that is non-conscient. The imperative mood of the verb like, 'one should perform a sacrifice', 'one should meditate' is necessarily addressed to the doer. Therefore the scripture instructs only the doer. The sutra also stands explained.

उपादानाद्विहारोपदेशाच्च (2-3-34)

अपादानात् उपदिश्यमानात्, विहारोपदेशाच्च । उपदिश्यते उपादानं विहारश्च, "एवमेवैष एतान् प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते" इति उपादानविहारयोः कर्तृत्वोपदेशाच्च कर्ता ॥34॥

The jivatman is a doer on account of the declaration that he takes the indriyas with him and moves about. (2-3-35)

As it is taught that the jivatman takes the indriyas with him and moves about. The text, 'This jivatman takes his sense organs and moves about as he pleases in his body' (Br.Up.2-1-18) ordains that the jivatman is the agent or 'karta' of taking the indriyas and moving about and so he is a doer.

व्यपदेशाच्च क्रियायां न चेन्निर्देशविपर्ययः (2-3-35)

"विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपि च" इति यज्ञादिकर्मसु आत्मनः कर्तृत्वोपदेशाच्च कर्ता । विज्ञानशब्देन नात्मनो व्यपदेशः, अपि त्वन्तःकरणरूपबुद्धेरेवेति चेत् - तथासति विज्ञानेनेति करणविभक्तिनिर्देशः स्यात् ॥35॥

On account of the designation of the 'jiva' as the doer, the jivatman is a doer. If not so the designation would have been in the instrumental case. (2-3-35)

In the statement, 'Vijnana performs the sacrifice and it performs all karmas' (Tai.Up.2-5) it is stated that the atman is the doer of actions such as sacrifice and others. So also he is a doer. If it is held that the term 'vijnana' signifies not the atman but 'buddhi' or intellect of the form of the internal organ then it would have been said as 'Vijnanena' in the instrumental case. But it is not said so. So the atman is the doer.

उपलब्धिवदनियमः (2-3-36)

प्रधानस्य कर्तृत्वेन आत्मनो भोक्तृत्वमिति पक्षे पूर्वोक्तोपलब्ध्यनियमवत् प्रधानस्य सर्वसाधारणत्वात्

भोक्तृत्वानियमः । अन्तःकरणभेदेऽपि सर्वेषामात्मनां सर्वगतत्वेन साधारण्यमनिवार्यम् ॥36॥

There would be the absence of a definite rule in the case of 'Bhoktrtva' or enjoyership as in the case of perception of consciousness. (2-3-36)

In the view positing enjoyership to the atman on account of the doership of 'pradhana' or primordial matter, there will be the absence of a definite rule regarding the enjoyership of the atman as 'pradhana' is common to all, as pointed out earlier in Sutra 32 that there would be no determination with regard to knowledge. Even when internal organs are taken as different, as all atmans are everywhere on account of their all-pervasiveness the fact of experience becoming common to all cannot be avoided.

शक्तिविपर्ययात् (2-3-37)

बुद्धेः कर्तृत्वे कर्तुरन्यस्य भोक्तृत्वायोगात् भोक्तृत्वशक्तिरपि बुद्धेरेवेति आत्मनः भोक्तृत्वशक्तिविपर्ययः - हानिरित्यर्थः ॥37॥

The jivatman is the doer, otherwise the power of his enjoyership will be nullified. (2-3-37)

If 'buddhi' or the internal organ were the doer, as it is not possible for any one other than the doer to be the enjoyer, the power of enjoyership also would belong to the 'buddhi' alone. Then it would result in the loss of power of enjoyership as related to the atman. 'Viparyayah' means loss.

समाध्यभावाच्च (2-3-38)

प्रकृतेः कर्तृत्वे मोक्षसाधनभूतसमाध्यभावश्च स्यात् । ''प्रकृतेरन्योऽस्मि'' इति समाधाने प्रकृतेः कर्तृत्वायोगात् ॥38॥

And on account of the absence of samadhi to 'buddhi', the jivatman alone is the doer. (2-3-38)

If 'prakriti' were to be the doer or 'karta' then there would be the absence of samadhi, that happens to be the means of liberation, because it is not possible for 'prakriti' to realize as, 'I am different and distinct from matter'.

यथा च तक्षोभयथा (2-3-39)

आत्मनः कर्तृत्वे हि ''भोगवाञ्छायां करोति, अन्यदा न करोति' इत्युभयप्रकारव्यवस्थोपपद्यते; यथा तक्षा स्वकार्ये इच्छया व्यवस्थितः । बुद्धेः कर्तृत्वे अचेतनत्वेन स्वेच्छायां अभावाद् व्यवस्था न सिध्यतीत्यभिप्रायः ॥39॥

And as the carpenter, there will be doership in both ways as cessation and non-cessation of doership. (2-2-39)

Though the atman has doership, he acts when he wishes to experience and at other times he does not act. Thus it becomes compatible both ways. This is just like a carpenter who engages in his work when he desires. If 'Buddhi' has doership there will be no such regulation as there is absence of desire on account of its being a non-sentient principle. This is the idea.

परायत्ताधिकरणम्

परात्तु तच्छ्रुतेः (2-3-40)

कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः
(2-3-41)

इदं जीवस्य कर्तृत्वं किं परमात्मायत्तम् ? उत स्वायत्तमिति संशयः । स्वायत्तमिति पूर्वः पक्षः, विधिनिषेध शास्त्रानर्थक्यापत्तेः। यः स्वबुद्ध्यैव प्रवृत्ति निवृत्तिशक्तः, स एव हि नियोज्यो निग्रहानुग्रहास्पदं च भवतीति। राद्धान्तस्तु, 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा'', 'य आत्मानमन्तरो यमयति'' इत्यादिश्रुतेः परमात्मायत्तमेव कर्तृत्वम्; तच्च जीवेन स्वबुद्ध्या कृतं प्रयत्नमपेक्ष्य तदनुमतिदानेनेति विधिनिषेधावैयर्थ्यम्; अत एव निग्रहानुग्रहास्पदं च । सूत्रद्वयमपि व्याख्यातम् ॥40-41

But, that doership of the jivatman is derived from the highest self or Paramatman because it is known thus from the scriptures. (2-3-40)

The Supreme Self makes the jivatman act only in accordance with the efforts made by the 'jivas' on account of the fact that injunctions and prohibitions and others are not to result meaningless. (2-3-41)

The doubt raised here is whether this doership of the jivatman is dependent upon Paramatman or belongs to himself independently. The prima facie view is that it is independent on account of the fact that scriptural injunctions and prohibitions would become meaningless otherwise.

He alone who is capable of engaging in action or refraining from action verily according to his own will, would be liable to be commanded. And such a person alone would be subjected to punishments or favours. The conclusion on the other hand is as follows – The doership of the jivatman is dependent upon Paramatman alone as known from the scriptural statements such as, 'The ruler of all, the self of all has entered within' (Tai.Aranyaka 3-2-1), 'He who rules the self from within' (Br.Up.ma.3-7-22). Injunctions and prohibitions are not devoid of meaning as the Lord grants permission ('anumati') in accordance with the efforts made by the jiva, by his own will. On account of this reason alone the jiva becomes liable to get punishments or favour. By this the two sutras stand explained.

अंशाधिकरणम्

अंशो नानाव्यपदेशादन्यथा चापि
दाशकितवादित्वमधीयते एके (2-3-42)

किं जीवः परमात्मनोऽत्यन्तभिन्नः, उत परमात्मैवाज्ञः, अथ परमात्मैवोपाधिसम्बद्धः, परमात्मांशो वेति संशयः; अत्यन्तभिन्न इति प्रथमः पक्षः, ''पृथगात्मानं प्रेरितारञ्च मत्वा'', ''तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति'', ''अनीशश्चात्मा बध्यते भोक्तृभावात्'', ''सर्वस्य वशी सर्वस्येशानः'' इत्यादिभेदश्रुतेः; जीवपरमात्मनोः कर्मपरतन्त्रता तद्विपरीतत्वश्रुतेश्च। अभेदश्रुतयः 'नरपतिरेव सर्वलोकः' इतिवदौपचारिक्यः - इति । भेदश्रुतीनामविद्वद्विषयतया वा उपाधिसम्बन्ध विषयतया वा अमुख्यवृत्ति संभवादभेद श्रुतिमुख्यत्वाय अज्ञः परमात्मा उपधिसम्बद्धो वा जीव इति युक्तम् । राद्धान्तस्तु-नानात्वैकत्व व्यपदेशात् - परमात्मनः सत्यसङ्कल्पत्वसर्वज्ञत्वनिरवद्यत्वश्रुतेरज्ञत्वोपाधिसम्बन्धाद्यनु

पपत्तेर्जीव शब्दस्य जीवशरीरक परमात्मवाचित्वेन "तत्त्वमसि", "अयमात्मा ब्रह्म" इति सामानाधिकरण्यस्य मुख्यत्वात् शरीरशरीरिणो र्विशेषणविशेष्यभूतयोः स्वरूपस्वभावभेदेन च भेदश्रुतेश्च मुख्यत्वाद्विशिष्टवस्त्वेकदेशतया च विशेषणस्य परमात्मांशो जीवः । जीवशरीरत्वञ्च परमात्मनः; "यस्याऽऽत्मा शरीरम्" इत्यादिषु सिद्धम् । सूत्रार्थस्तु-अंशः - परमात्मांशो जीवः, नानाव्यपदेशात् - भेदव्यपदेशात्, अन्यथा च - अभेदव्यपदेशाच्च । उक्तनीत्या उभयमुख्यत्वायेत्यभिप्रायः; दाशकितवादित्वमप्यधीयत एके, - "ब्रह्म दाशाः ब्रह्म दासाः" इत्यादीना दाशकितवादित्वमप्यधीयत एके शाखिनः; सर्वजीवव्यापित्वादभेदोपदेशस्य तत्रात्यादरः प्रतीयत इत्यर्थः ॥42॥

The jivatman is a part or 'amsha' of Paramatman on account of the declaration of difference and otherwise. The followers of some branches of the Veda declare the nature of fishermam and slaves (gamblers). (2-3-42)

The doubt raised here is whether the jivatman is absolutely different from Brahman or Paramatman alone covered by nescience or Paramatman associated with a limiting adjunct or a part of Paramatman.

The first prima facie view is that he is absolutely different from Brahman because the scriptural texts such as, 'Knowing that prompter and knowing himself as different from him' (Sve.Up.1-6), 'Of the two one tastes the pippala fruit and the other is witnessing without eating' (Sve.Up.1-9), 'The atman who is not the master is bound on account of the fact of his desire for enjoyership' (Sve.Up.1-8), 'The great atman is the controller of all beings, the ruler of all' (Br.Up.4-4-22) ordain difference between the jivatman who is dominated by karma and Paramatman who is of the opposite nature of the form of the dispenser of the fruits of karma. The unity texts are having only secondary sense as in statements such as, 'The king is verily all worlds'.

The second and third prima facie views state that texts declaring difference are to be taken as having a secondary sense as they are pertaining to the area of ignorance or to that limited by a limiting adjunct. Therefore, for assigning primacy to unity texts they say it is reasonable to hold that the 'jiva' is Paramatman alone covered by nescience or limited by a limiting adjunct.

The conclusion, on the other hand is as follows – As both difference and one-ness have been declared, as it is incompatible to state the relationship of nescience or a limiting adjunct to Brahman that has been declared by the scriptures as having true will, omniscience, blemishlessness, and as the term 'jiva' signifies Paramatman having the 'jiva' as his body, and as the concomitant co-ordination of the form of 'That thou art' (Ch.Up.6-9-4), 'This atman is Brahman' ( ) are having primary meaning, and there is difference in 'swarupa' or essential nature and 'svabhava' or attributes between the two, namely the body and the atman that are the 'visheshana' or the attribute and the 'visheshya' or the substratum, the duality texts have primary significance. On account of these factors the 'jiva' is an 'amsha' or part of Paramatman as the attribute forms a part of the 'vishishta vastu' or composite entity. The fact of Paramatman having the 'jiva' as his body is very well known from statements such as, 'For whom the atman is a body' (Br.Up.3-7-26).

The meaning of the sutra is as follows –

'Amshaha' or part – The jiva is a part of Paramatman; 'naanaa vyapadeshat' - means on account of the declaration of difference; 'anyatha cha' - means on account of the declaration of 'abheda' or non-difference. According to the principle mentioned above for giving primary signification for both kinds of statements. This is the meaning.

'Daashakitavaaditvam adheeyata eke' - The followers of some branches of the Veda read the nature of fisherman and slaves for Brahman as, 'Brahman is fisherman, Brahman is slaves'. As Brahman is pervading all jivatmans the instruction of non-difference is considered with great regard, it appears.

मन्त्रवर्णात् (2-3-43)

मन्त्रवर्णाच्चांश एव जीवः, "पादोऽस्य विश्वा भूतानि" इति। पादशब्दः अंशवाची ॥43॥

As the terms of the mantra declare like that, the jivatman is an 'amsha' or part of Brahman. (2-3-43)

According to the wording of the mantra, 'All beings are part or quarter of it' (Tai.Up.3-10) (Ch.Up.3-12-6) the jivatman is a part of Paramatman. The term 'pada' signifies 'amsha'.

अपि स्मर्यते (2-3-44)

"ममैवांशो जीवलोके जीवभूतः सनातनः" इति जीवस्य परमात्मांशत्वं स्मर्यते च ॥44॥

एकद्रव्यैकदेशत्वं ह्यंशत्वम्; अतो जीवस्य ब्रह्मैकदेशत्वेन जीवदोषा ब्रह्मणो दोषा एवेत्याशङ्क्याह –

The jivatman is mentioned as a part of Brahman even in the smrithi text. (2-3-44)

The fact of jiva being the part of Paramatman is mentioned in the smrithi as, 'An eternal part of mine has become the jivatman in the world of jiva' (Gita.15-7).

'Amsha' is a part of some substance. Therefore if jiva is a part of Brahman, the imperfections of jivatman are verily the defects of Brahman alone. Raising this doubt thus the reply is given in the next sutra -

प्रकाशादिवत्तु नैवं परः (2-3-45)

तुशब्दः शङ्कानिवृत्त्यर्थः । प्रकाशवतां - मणिद्युमणिप्रभृतीनां प्रकाशविशिष्टानां विशेषणभूतः प्रकाशः यथा अंशः; तद्वज्जीवशरीरतया जीवविशिष्टस्य ब्रह्मणोंऽशो जीवः। विशिष्टवस्त्वेकदेशतया विशेषणस्य विशेषणं विशिष्टस्यांशः। आदिशब्दात् द्रव्यविशेषणतैकस्वभावजातिगुणशरीराणि गृह्यन्ते; विशेषणविशेष्ययोः स्वरूप स्वभावभेदाद्विशेषणभूतो जीवः यत्स्वरूपो यस्स्वभावश्च, नैवं परः - सर्वज्ञस्सत्यसङ्कल्पो नित्यनिरवद्यश्चेत्यर्थः ॥45॥

The jiva is a part of Paramatman as in the case of light and so on. The Paramatman is not of that nature as the jivatman. (2-3-45)

The word 'but' terminates the objection. As luminosity or light of a luminous object like a gem, Sun and others is an attribute of that object, is a part or 'amsha' of it, in the same way the jiva is an 'amsha' of Brahman, who in his composite form is characterised by the jiva, by virtue of his having the

jiva as his body. As the 'visheshana' or distinguishing attribute happens to be an 'amsha' or part of the 'vishishta vastu' or the object distinguished by that attribute, as it forms to be a part of the composite entity, in the same way the jiva is a part of Paramatman. By the term 'aadi', and others the generic character, attributes and bodies that are of the sole nature of qualifying an object are implied. As the (swarupa) essential nature and the (swabhava) characteristics of the 'visheshana' or distinguishing attribute and the 'visheshya' or the object that is distinguished are quite different, the Paramatman is not of the same nature of the jivatman who is a 'visheshana', but on the other hand is omniscient, is of true will and eternally blemishless.

स्मरन्ति च (2-3-46)

प्रकाशादिवत् जीवस्यांशत्वं पराशरादयः स्मरन्ति, ''एकदेशस्थितस्याग्नेर्ज्योत्स्नाविस्तरिणी यथा । परस्य ब्रह्मणः शक्तिस्तथेदमखिलं जगत्'' । तथा परं प्रति शरीरत्वं च, ''यत्किञ्चित् सृज्यते येन सत्त्वजातेन वै द्विज । तस्य सृज्यस्य संभूतौ तत् सर्वं वै हरेस्तनुः'' इति ॥46॥

ब्रह्मांशत्वेन च सर्वेषामात्मनां समत्वाद्वेदाध्ययनादौ केषांचिदनुज्ञा, केषांचित् परिहारश्च कथमुपपद्यत इत्यत्राह -

And the smrithi texts also declare thus. (2-3-46)

Sages like Parashara and others declare that the jiva is an 'amsha' or part just like luminosity and others, 'As the luminosity of fire stationed in one place spreads all around, in the same way the whole world is the power of that Supreme Brahman' (Vis.Pur.1-22-56). In the same way they are bodies

of Brahman, 'Whatever is created by beings whomsoever, whatever instrumental cause is for such creation, all that is verily the body of Lord Hari' (Vis.Pur.1-22-38).

If all individual selves are equal in so far as being the parts of Brahman, how does it become reasonable that some are permitted to study the Veda and some others are prohibited from that study – the answer to this doubt is given in the following sutra –

अनुज्ञापरिहारौ देहसम्बन्धात् ज्योतिरादिवत् (2-3-47)

ब्राह्मणादिशुच्यशुचिदेहसम्बन्धात् अनुज्ञापरिहारौ उपपद्येते, ज्योतिरादिवत् ज्योतिः - अग्निः । यथा श्रोत्रियागारादग्नि राह्रियते, श्मशानादेस्तु परिह्रियते; यथा च अन्नादिः श्रोत्रियादेरनुज्ञायते, अभिशस्तादेश्च परिह्रियते, तद्वत् ॥47॥

Permission for study of the Veda for some people and prohibition from that kind of study for some others results on account of the connection with a body. This is just like the case of fire and others. (2-3-47)

The permission or prihibition referred above are reasonable on account of the association of the body of Brahmins and others that are pure or impure. This is just like 'jyotis' and others. 'Jyotis' means fire. Just like fire is fetched from the house of a 'shrotriya' and even as it is not brought from the cremation ground and even as it is permitted to accept food from a 'shrotriya' and it is avoided from a low person, this also is like that.

असन्ततेश्चाव्यतिकरः (2-3-48)

जीवानां प्रतिशरीरं भिन्नत्वादणुत्वेन तत्रतत्रावच्छिन्नत्वाच्च न भोगव्यतिकरश्च । अज्ञब्रह्मजीववादे चोपहितब्रह्मजीववादे च अज्ञानसंबन्धि चोपाधिसम्बन्धि च ब्रह्मैवेति भाग्यव्यवस्था न सिद्ध्यतीत्यभिप्राय: ॥48॥

There is no confusion or mixing up of the experience of happiness or sorrow amongst the individual souls for they are mutually different and non-pervasive. (2-3-48)

As the jivatmans are different from one another and each of them is atomic and resides in a separate body and as they are limited to such bodies, there is no mixing up of experience. In the doctrine of jiva being Brahman deluded or Brahman limited by an adjunct, Brahman alone is actually connected with ignorance or the limiting adjunct and so the regulation of experiences of the jivatmans does not become established.

अभासा एव च (2-3-49)

अज्ञब्रह्मजीववादे सर्वज्ञस्य ब्रह्मण: अज्ञानकल्पन स्वरूपतिरोधानकल्पनाहेतव: आभासा एव । चकारान्निरवद्यत्वादिश्रुतिविरोधश्च ॥49॥

पारामार्थिकोपधिसम्बन्धिब्रह्मजीववादे अनाद्यदृष्ट प्रवाहेणोपधिप्रवाहानादित्वात् तत्सम्बन्धिनि ये दोषा:, न ते ब्रह्मणि प्रसज्यन्त इत्यत्राह -

And the arguments advanced to prove that Brahman itself has become the jiva are fallacious. (2-3-49)

In the view of those that posit that Brahman covered by nescience is jiva, the reasons put forth for the presupposition of ignorance to Brahman and the obscuration of the essential nature of Brahman are all fallacious only. The word 'and' in the sutra points out contradiction to the scriptural texts that declare Brahman blemishless.

In the view that Brahman has become the jiva on account of the contact with the real limiting adjunct it is said that the defects connected with the limiting adjuncts do not result in Brahman on account of the beginninglessness of the series of limiting adjunct caused by the 'pravaha' or continuous flow (series) of 'adrishta'. This is countered in the next sutra.

अदृष्टानियमात् (2-3-50)

अदृष्टैस्तत्कृतोपधिभिश्च ब्रह्मणश्छेदासंभवात् तत्कृता दोषा ब्रह्मण्येव संभवेयु: ॥50

As it is not possible to determine the 'adrishtas' such kind of determination is not established. (2-3-5)

By the 'adrishtas' and the limiting adjuncts it is not possible to split Brahman, all the defects that are caused by them happen to Brahman alone.

अभिसन्ध्यादिष्वपि चैवम् (2-3-51)

अदृष्टहेतुभूताभिसन्ध्यादिष्वपि उपाधिब्रह्मव्यतिरिक्त वस्त्वन्तराभावात् पूर्वपूर्वोपाधियुक्तं ब्रह्मैवेति न कश्चिद्विशेष: ॥51॥

It is thus also in the case of 'samkalpa' or willing

and others that are causes of 'adrishta'. (2-3-51)

Even in the case of 'willing' and others that are causes of 'adrishtas', as there is no other entity than Brahman and the 'upadhi' or limiting adjunct, Brahman alone contacted by the prior 'upadhi' will be the cause and there will be no difference whatsoever.

प्रदेशभेदादिति चेन्नान्तर्भावात् (2-3-52)

उपाधिसंबन्धिब्रह्मप्रदेशादनुपहितब्रह्मप्रदेशो भिद्यते । अतो व्यवस्थेति चेन्न-उपाधिषु गच्छत्सु पूर्वमनुपहितब्रह्म प्रदेशस्याप्यन्तर्भावात् ॥52॥

If it is said that the experiences of jivas are regulated as there is difference in places connected with 'upadhis' from those that are not connected, we say it is not so. Because all 'upadhis' are within all places. (2-3-52)

If it is argued that there is no mixing up of experiences of the jivatmans, as places connected with 'upadhis' differ from places not connected by 'upadhis', we say it is not so. When 'upadhis' move from place to place, the place of Brahman that was not connected by 'upadhis' before would also come under the impact of 'upadhis'.

इति श्रीभगवद्रामानुजविरचिते वेदान्तदीपे
द्वितीयस्याध्यायस्य तृतीयः पादः ॥

अथ द्वितीयाध्याये चतुर्थः पादः

प्राणोत्पत्त्यधिकरणम्

तथा प्राणाः (2-4-1)

किं जीववत् इन्द्रियाण्यपि नोत्पद्यन्ते, उत वियदादिवतुत्पद्यन्त इति संशयः । नोत्पद्यन्त इति पूर्वः पक्षः । प्रलयकाले अवस्थानश्रुतेः, उत्पत्तिवादाः जीवोत्पत्तिवादवत् नेयाः । ''असद्वा इदमग्र आसीत्... ऋषयो वाव तेऽग्रे सदासीत्। के ते ऋषय इति । प्राणा वाव ऋषयः'' इतीन्द्रियाणां तदानीं स्थितिः श्रूयते । राद्धान्तस्तु - प्राक्सृष्टेरेकत्वावधारणात्, ''एतस्माज्जायते'' इत्युत्पत्तिवादात्, उत्पत्तिनिषेधनित्यत्व वचनाभावाच्च वियदादिवदुत्पद्यन्ते । ''प्राणा वाव ऋषयः'' इति प्राणशब्दनिर्दिष्टः परमात्मा । सूत्रार्थस्तु -तथा प्राणाः । यथा जीवा नोत्पद्यन्ते, तथा प्राणा अपि ॥1॥

वहुत्वासंभवाद् बहुवचनश्रुतिर्गौणीत्याह -

Likewise, the pranas (or Indriyas) are not originated. (2-4-1)

The doubt in this section is whether the sense organs also are not originated just like the jivatman, or they are also originated like ether. The prima facie view is that they are not originated, because the scriptural authority declares that they remain at the time of dissolution. The texts that posit origination are to be explained in the same way as the texts stating the origination of the jivatman, are explained. "Before creation in the beginning, this was only non-being

- they say what was that ? Those rishis indeed were in the beginning always. Who were those rishis ? The pranas indeed were those rishis" (Shatapatha Brahman 6-1-1). From this text, it is known that the indriyas were there before creation.

The conclusion arrived at is :-

The indriyas also are originated just like ether and others on account of the absence of any text negating origination or affirming their eternity, and also on account of the affirmation of the existence of the one and non-second entity, prior to creation, and also on account of the scriptural texts declaring origination as in - "From this the vital force is born; the mind and all the sense organs are born" - (Mundaka 2.1.3). The one who is signified by the term "prana" in the text - 'The pranas were indeed the rishis' is Paramatman - because the fact of becoming a seer is possible only for Him, as signified by the term "rishis"'.

The meaning of the sutra is - As the individual souls are not originated, prana also - in the same way - is not originated.

As the plural form "The rishis" is not possible, the plural form in the text is to be taken in a secondary sense. This is pointed out in the next sutra.

गौण्यसंभवात् तत्प्राक्छ्रुतेश्च (2-4-2)

''प्राणा वाव'' इति बहुवचनश्रुतिर्गौणी, तदानीं बहुत्वासंभवात्, तस्य परमात्मन एव प्रागवस्थानश्रुतेश्च ॥2॥

The statement of the plural in the text - prana vava rushayah - is secondary, on account of the impossibility of the existence of many entities then. And also, on account of the declaration of the scripture that highest self alone existed before creation. (2-4-2)

The scriptural text declaring pranas in the plural form as "the pranas were these rishis", is secondary, because of the impossibility of the plurality of entities then. And also on account of the scriptural statement that Paramatman alone existed prior to creation.

तत्पूर्वकत्वाद्वाचः (2-4-3)

इतश्च -

वाचः-परमात्मव्यतिरिक्तनामधेयस्य तत्पूर्वकत्वात् वियदादिसृष्टिपूर्वकत्वादित्यर्थः । ''तद्धेदं तर्ह्यव्याकृतमासीत् । तन्नामरूपाभ्यां व्याक्रियत'' इत्यादिश्रुतेः । अतः परमात्मैव प्राणशब्दनिर्दिष्टः ॥3॥

Because speech also has origination, as its antecedent, the term prana signifies Paramatman alone. (2-4-3)

"Itashcha" - That means on account of this reason also. "Vachah" means, of all the names other than Paramatman. They are only through origination of ether and other entities. This is meant by the term "tatpurvakatvat" - which means having creation of ether and others for its antecedent. The scripture also declares thus, as evidenced in - 'all this was undifferentiated. It was thereupon differentiated by names and forms'. (Br. Up. 1.4.7) Therefore, Paramatman alone is signified by the term prana.

सप्तगत्यधिकरणम्

सप्त गतेर्विशेषितत्वाच्च (2-4-4)

किमिन्द्रियाणि सप्तैव, उतैकादशेति संशयः । सप्तैवेति पूर्वः पक्षः "सप्त प्राणाः प्रभवन्ति" इत्यादिषु सप्तानामेव जीवेन सह सञ्चारश्रवणात्; "यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च" इति सप्तानामेव योगकाले ज्ञानानि इति विशेषितत्वाच्च श्रोत्रादीनि ज्ञानेन्द्रियाणि मनो बुद्धिश्चेति सप्र एव । राद्धान्तस्तु; श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि च कर्मेन्द्रियाणि मन इत्येकादश; कथम् ? वाग्घस्तादीनामपि श्रोत्रादिवत् कार्यभेदेन जीवोपकरणत्वाविशेषात्, "दशेमे पुरुषे प्राणाः आत्मैकादशः", "इन्द्रियाणि दशैकं च" इत्यादिश्रुतिस्मृतिभ्यः । वागादीनां जीवेन सह गमनाभावात् सप्तानामेव प्रयाणकाले गतिश्रवणम् । योगकाले विशेषितत्वं च ज्ञानेन्द्रियाणां मनसस्तद्वृत्तिरूपबुद्धेश्च प्राधान्यात् । सूत्रार्थस्तु-सप्त गतेर्विशेषितत्वाच्च - सप्तानामेव गतिश्रवणात् ; ज्ञानानि पञ्च मनो बुद्धिश्चेति विशेषितत्वाच्च तानि सप्तैव ॥4॥

The Indriyas are seven, because the passage of seven indriyas alone, along with the jiva, is declared, and they are specifically mentioned thus. (2-4-4)

The doubt raised here is whether the indriyas (or sense organs) are seven only or eleven. The prima facie view is that they are only seven, as known from the statements like - "the seven sense organs emerged from Him" (Mundaka 2.1.8). It is known from the texts that seven indriyas only move along with jivatman. As pointed out in the scriptural text - "when the five sense organs along with the mind come to rest and the intellect does not move" (Kata Up. 6.10) - it is specifically mentioned that at the time of yoga there are seven indriyas alone. The seven indriyas are to be known as the five jnanendriyas such as ear and others, the mind and the intellect.

The conclusion that is arrived is this -

The sense organs are eleven such as five jnanendriyas (such as ear and others) and five karmendriyas (such as speech and others) and the mind - the eleventh. How are these sense organs ? The organ of speech and the hands also are helpful to the jiva, even as the ear and others in different activities and they are common in contributing towards the experience of the jivatman. "Ten are the indriyas in the man and the mind is the eleventh". "The sense organs are ten and one" (Bhagavadgita 13.5). These texts of the sruti and the smriti affirm the number of indriyas as eleven.

At the time of passing out of the body, as the karmendriyas such as speech and others, do not move along with the jivatman, it is stated in the scriptures that seven indriyas alone move along with jivatman. As there is primacy to the functioning of the five jnanendriyas, the manas and buddhi, they are specially mentioned as characterised at the time of yoga.

The meaning of the sutra is as follows :-

On account of the declaration of the movement of seven indriyas only, and also as it is characterised specifically that there are the five jnanendriyas, the mind and the intellect at the time of yoga, the sense organs are only seven. This view is refuted in the next sutra.

हस्तादयस्तु स्थितेऽतो नैवम् (2-4-5)

नैवम्, न सप्तैवेन्द्रियाणीत्यर्थः, श्रोत्रादीनि ज्ञानेन्द्रियाणि पञ्च, वाग्घस्तादीनि च कर्मेन्द्रियाणि पञ्च, मनश्चेत्येकादश। तत्र श्रोत्रादीनि जीवेन सह शरीरान्तरगमनेऽपि गच्छन्ति; वाग्घस्तादीनि कर्मेन्द्रियाणि तु स्थिते शरीरे तेनैव सहोत्पत्तिविनाशयोगीन्युपकारकाणि। अतो नैवम्-इत्यन्वयः:, जीवोपकारकत्वाविशेषात्, "देशेमे पुरुषे प्राणाः आत्मैकादशः" इत्यादिवचनाच्चेत्यभिप्रायः ॥5॥

But, the hands and others are helpful to the jivatman so long as he is abiding in the body; hence, the sense organs are not seven only. (2-4-5)

"Naivam" - It is not so. The meaning is the sense organs are not seven only. The five jnanendriyas such as the ear and others, the five karmendriyas such as speech, hands and others, and the mind, in all, the sense organs are eleven. Of these, The sense organs such as ear and others move along with the jiva, when the jiva migrates to a different body; but, the karmendriyas such as speech and hands and others assist the jiva when he is abiding in the body and they are subjected to origination and destruction along with the body. Therefore, as they also assist the jiva, the indriyas or sense organs are not only seven. There is no difference in these karmendriyas also in the aspect of assisting the jivatman. The idea is according to the scriptural statements also such as - "ten are these indriyas in the purusha and the atman or the mind is the eleventh" (Bri. Up. 5.9.4).

प्राणाणुत्वाधिकरणम्

अणवश्च (2-4-6)

इन्द्रियाणि किं सर्वगतानि, उताणुपरिमाणानीति संशयः, सर्वगतानीति पूर्वः पक्षः, "त एते सर्व एव समाः सर्वेऽनन्ताः" इति प्राणानामानन्त्यश्रवणात्। राद्धान्तस्तु - "प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति" इति श्रवणात् परिमितत्वे सति अप्रत्यक्षत्वात् अणवः। आनान्त्यश्रुतिस्तु, 'अथ यो हैताननन्तानुपास्ते" इत्युपासनविधानादुपासनफलबाहुल्य विषया ॥6॥

And the indriyas are atomic (minute). (2-4-6)

The doubt here is, whether the indriyas are all pervasive or of the size of an atom. The prima facie view is that they are all pervasive, because there are scriptural statements declaring them to be infinite as evidenced in - 'all these are equal, these are infinite'. (Br. Up. 1.5.13)

The conclusion is that they are only atomic, and not all pervasive. As it is declared in the text - 'when the vital breath passes out of the body, all the pranas pass out after it' (Bri. Up. 4.4.2). The pranas are atomic, as they are finite and imperceivable. The text declaring them infinite is meant for eulogising the meditation upon them, as it is ordained that they should be meditated upon as in - 'He, who meditates upon them as infinite' (Br. Up. 1.5.13) - and is related to the plentitude of the result of upasana.

श्रेष्ठश्च (2-4-7)

श्रेष्ठः प्राणश्चोत्पद्यते । नात्र न्यायातिदेशः, अधिकाशङ्काभावात् । पृथग्योगकरणमुत्तरचिन्तार्थम् । श्रेष्ठः पञ्चवृत्तिः प्राणः । प्राणश्रैष्ठ्यं तु प्राणसंवादे तस्य श्रैष्ठ्याभिधानात् ॥7॥

Even the most celebrated vital air or prana has origination. (2-4-7)

The chief vital air also originates. Here, there is no extension of the principle, because there is the absence of an additional doubt. Formulating an additional sutra is for further discussion about it. "Shreshtah" means the chief vital air having the five-fold functions. The celebrity of prana, on the other hand, is declared in the text "Prana - samvaada" of the Upanishad, where there was a dispute among the indriyas about their celebrity. (Ch. Up. 5.1.1)

वायुक्रियाधिकरणम्

न वायुक्रिये पृथगुपदेशात् (2-4-8)

किमयं श्रेष्ठप्राणो वायुमात्रम्, उत तत्क्रिया, अथ वायुरेव कश्चन विशेषमापन्नः- इति संशयः । वायुमात्रमिति प्रथमः पक्षः, "यः प्राण स वायुः" इति व्यपदेशात् । वायुमात्र प्राणप्रसिद्ध्यभावात् - उच्छ्वासनिःश्वासरूपवायुक्रियाया प्राणप्रसिद्धेः वायोः क्रियाविशेष एव प्राण इति द्वितीयः पक्षः । राद्धान्तस्तु - न वायुमात्रं तत्क्रिया वा प्राणः; अपितु देहधारणयोग्यतादिरूपविशेषमापन्नो वायुः; "एतस्माज्जायते

प्राणो मनः सर्वेन्द्रियाणि च । खं वायुः" इति वायुप्राणयोः पृथगुत्पत्त्युपदेशात् । क्रियायाश्च पृथगुपदेशो न संभवति, तेजःप्रभृतिष्वदर्शनात् । चक्षुरादिकरणैस्सह जीवोपकरणतयोपदेशात्, देहेन्द्रियधारणरूपोपकाराधिक्यात् चक्षुरादिभ्यः प्राधान्यवचनाच्च न क्रियामात्रम् । सूत्रार्थस्तु-न वायुक्रिये पृथगुपदेशात् - वायुमात्रं तत्क्रिया वा न प्राणः, पृथगुपदेशात् - "प्राणो जायते", "खं वायुः" इति हि पृथगुत्पत्तिरुपदिश्यते ॥8॥

वायोः पृथगुपदिष्टतया तस्मादन्योऽयं प्राणः किमग्न्यादिवत् भूतान्तरमित्याशङ्क्याह -

The vital air is neither air nor its function, because it is stated that it is different from them. (2-4-8)

The doubt that is raised here is whether the vital air is mere air or the function of that air or air alone which has assumed some special characteristic. The first prima facie view is that the vital air is mere air, because there is a declaration - 'that which is Prana is Vayu'. The second prima facie view is that Prana is a particular function of vayu, because of the absence of the name of Prana as mere air and as it is well-known that the name of Prana is applicable to the function of air of the form of inhaling and exhaling.

The conclusion that is arrived at is :-

That the prana is not mere air nor the function of air; but it is air which has assumed a particular form conducive to the fact of supporting the body. This is so, as its

origination is declared separately from Vayu in the text - 'from this, the vital force is born, the mind and all the sense organs are born; space, air' (Mundaka Up. 2.1.3)

The text does not mention any function of "tejas" and others and so it is not possible to say that there is a separate instruction regarding the function of air. Vayu is not mere function of air, because it is declared that it is an instrument helping the jivatman along with the sense organs like the eye and others and as there is a statement which declares that it is more helpful than the eye and others, on account of the form of supporting the body and the indriyas.

The meaning of the sutra is as follows :-

"Na vayu kriye - prithagupadeshat" - Prana is not mere air nor its function, because of the instruction of its origination separately in the statement - 'Prana is born; space and air are born' (Mun. Up. 2.1.3)

As vayu is taught separately from prana, is this prana different from air, a different element as fire and others ? This doubt is answered in the next sutra.

चक्षुरादिवत्तु तत्सहशिष्ट्यादिभ्यः (2-4-9)

तुशब्दः शङ्कानिवृत्त्यर्थः, प्राणो नाकाशादिवद् भूतान्तरम्; अपितु वायुरेवावस्थान्तरमापन्नः चक्षुरादिवत् जीवोपकरणम् । तच्च उपकरणत्वमुपकरणभूतैरिन्द्रियैः सहशिष्ट्यादिभ्योऽवगम्यते। शिष्टिः - शासनम् उपदेशः । उपदिश्यते ह्ययं प्राणश्चक्षुरादिभ्यस्मह प्राणसंवादादिषु । तत्सजातीयत्वे ह्येतदुपपद्यते । प्राणशब्दगृहीतेषु करणेष्वस्य, "अथ ह य एवायं

मुख्यः प्राणः" इति विशिष्याभिधानमादिशब्देनोक्तम् । तदपि तत्सजातीयत्वे हि संभवति ॥9॥

But, Prana is an instrument of the jivatman, just like the eye and others because the scripture teaches so along with the sense organs. (2-4-9)

The word "but" terminates the doubt. Prana is not a different element just like akasa (or ether) and others, but it is air alone that has assumed a different state. It is an instrument of the atman just like the eye and others. The fact that it is an "upakarana" (or instrument) of the jivatman, is understood from statements that teach Prana along with the recognised sense organs. "Shishti" means "shasanam" (or instruction). This prana (or vital air) is taught along with the sense organs such as eye and others in the context of the dispute among sense organs. This becomes compatible only in the event of this prana belonging to the same class of indriyas. When all the sense organs are signified by the general term "Prana", this is being specially mentioned among the organs as "that principal prana (or vital air)" (Chan. Up. 1.2.7). This is pointed out by the term "adi" and others. This kind of designation is possible only when prana belongs to the same class as such.

अकरणत्वाच्च न दोषस्तथा हि दर्शयति (2-4-10)

अकरणत्वात् । करणं क्रिया अकरणत्वं क्रियारहितत्वम्। अक्रियत्वादस्य प्राणस्य जीवं प्रत्युपकार विशेषरूप क्रियारहितत्वाच्च यो दोष उद्भाव्यते, स नास्ति । यत उपकार विशेषरूपां शरीरेन्द्रियधारणात्मकक्रियां दर्शयति श्रुतिः -

"यस्मिन्नुत्क्रान्त इदं शरीरं पापिष्ठतरमिव दृश्यते स वः श्रेष्ठः" इति वागादिमुख्यप्राणपर्यन्तानि करणानि प्रत्येकमभिधाय प्राणोत्क्रमणे शरीरेन्द्रियशैथिल्याभिधानात् ॥10॥

प्राणापानादिनामभेदेन पञ्चधाऽवस्थित एक एव प्राण इत्याह-

There is no fault or objection on account of the fact that prana has no activity that is helpful to the jivatman. The scripture declares the manner in which the prana is helpful to the jivatman. (2-4-10)

"Akaranatvat" - means being without any action, as "karanam" means action and "akaranatvam" means being bereft of that action. As Prana is not having any activity of the form of being specially helpful to the jivatman, the defect that is pointed out that Prana is not an instrument, does not happen, because the scripture declares that there is such an activity - which is specially helpful - in supporting the body with all its sense organs, as evidenced in the statement "He is the most eminent amongst you, by the departure of whom from this body, the body looks detestable like a dead body" (Ch. Up. 5.1.7). Having mentioned so, the sruti mentions each sense organ ending with the "mukhya-prana" (or the vital air) and declares that the body and the indriyas would at once become weak on the departure of Prana.

In the next sutra, the sutrakara declares that the one "mukhya-prana" only resides in five forms having the difference of prana, apana and others.

पञ्चवृत्तिर्मनोवद्व्यपदिश्यते (2-4-11)

प्राणापानादिवृत्तिभेदात् प्राण एव पञ्चधा व्यपदिश्यते; मनोवत् - यथैकमेव मनः कामादिवृत्तिभेदेन तैः शब्दैरभिधीयत इति श्रुतिराह, "कामस्सङ्कल्पः" इत्यारभ्य "ह्रीर्धीर्भीरित्येतत् सर्वं मन एव" इति (तथा) अपानादि समानपर्यन्तं व्यपदिश्य, "एतत् सर्वं प्राण एव" इति व्यपदेशात् प्राण एव पञ्चवृत्तिरित्यवगम्यते ॥11॥

The one vital air having five functions like the mind, is designated by five names. (2-4-11)

The one vital air alone is designated five-fold, on account of different functions such as prana, apana and others. This is just like the mind, which is called by different terms on account of the difference of the functions of desire and others. The sruthi declares that as follows :-

"Beginning with desire, purpose and others, "and continuing" shame, reflection, fear - all this is mind" (Bri. Up. 1.5.3). In the same way, beginning with Prana, Apana and others up to samana, there is a statement "all this is Prana". So, it is understood that Prana alone has the five-fold functions.

श्रेष्ठाणुत्वाधिकरणम्

अणुश्च (2-4-12)

किमयं प्राणः सर्वगतः, उताणुरिति संशयः । सर्वगत इति पूर्वः पक्षः; "सम एभिस्त्रिभिर्लोकैः, समः" इत्यादिना प्राणस्यानन्त्यव्यपदेशात् । राद्धान्तस्तु - "तमुत्क्रामन्तं प्राणोऽनूत्क्रामति" इत्युत्क्रान्तिवचनादिन्द्रियवत् प्राणश्चाणुः ।

एवमणुत्वे निश्चिते सति सर्वस्य प्राणायत्तस्थितित्वेन वैभववादः । सूत्रमपि व्याख्यातम् ॥12॥

The vital air is atomic (minute) also. (2-4-12)

The doubt here is whether this vital air is all pervasive or atomic. The prima facie view is that it is all pervasive, as it is declared in the text "it is equal to these three worlds. It is equal to this universe (Bri. Up. 1.3.22)".

The conclusion arrived at is that this vital air also is minute or subtle just like the sense organs, according to the text, "when he departs, Prana departs and follows him" (Bri. Up. 4.4.2)". When once the minuteness of the vital air is decided, thus the statement describing it as all embracing should be taken as a statement of praise, as the existence of all entities such as body, indriyas and others, is dependent upon air. The sutra also stands explained by this.

ज्योतिराद्यधिष्ठानाधिकरणम् ।

ज्योतिराद्यधिष्ठानं तु तदामननात् प्राणवता शब्दात् (2-4-13)

अग्न्यादीनां जीवस्य चेन्द्रियाधिष्ठानं परमात्मायत्तमिति, "परात्तु तत् श्रुतेः', इत्युक्तमेव स्मारयति विषयव्याप्तिज्ञापनाय । प्राणवता - जीवेन सह ज्योतिरादेः - अग्न्यादेः वागाद्यधिष्ठानम् तदामननात् - परमात्मामननाद्भवति । आमननम् - आभिमुख्येन मननम् । तत्सङ्कल्पादेव भवतीत्यर्थः, "योऽग्नौ तिष्ठन् ... योऽग्निमन्तरो यमयति" इत्यादिशब्दात् ॥

The control and direction over the sense organs by other presiding deities like agni and others along with jivatman presiding over prana, depends upon the will of the supreme paramatman. So states the Veda. (2-4-13)

Presiding and ruling over the sense organs by the deities like Agni and others, in the same way as the jivatman also is dependent upon Paramatman. This was mentioned in the sutra - "but that doership of the jivatman is derived from the highest self or Paramatman, because it is known thus from the scriptures". (V.S 2.3.40). For intimating the all - pervasiveness of the subject, the same is reminded here. "Pranavata" - along with the jivatman. "Jyotiradeh" - Presiding over the sense organs of speech and others by deities like Agni and others. "Tadamananat" - on account of the will of Paramatman. "Amananam" - means willing agreeably. The meaning is that this happens only on account of the will of Paramatman, as it is known from the scriptures such as - 'He who dwells in Agni, who is within it, whom Agni does not know, whose body is that Agni and who controls that Agni from within'. (Bri. Up. 3.7.9.)

तस्य च नित्यत्वात् (2-4-14)

सर्वेषामात्मतयाऽनुप्रविश्य सर्वनियमनस्य नित्यत्वात् - परमात्मनः अवर्जनीयत्वादित्यर्थः; "तत् सृष्ट्वा तदेवानुप्राविशत्" इति श्रुतेः ॥१४॥

As the rule of Paramatman over others is eternal, the control over sense organs happens to the

jivatman and the deities like Agni and others in accordance with the will of Paramatman. (2-4-14)

As the fact of ruling over all entities by Paramatman by means of entering into them as the internal self, is eternal, the rule by Paramatman over all entities cannot be avoided. The sruti says - 'creating that, he entered into that as the inner ruler (Tai. Up. 2.6.1)'.

इन्द्रियाधिकरणम्

त इन्द्रियाणि तद्व्यपदेशादन्यत्रश्रेष्ठात् (2-4-15)

किं प्राणशब्दनिर्दिष्टाः सर्व एवेन्द्रियाणि, उत श्रेष्ठव्यतिरिक्ताः प्राणा इति संशयः। सर्व एवेति पूर्वः पक्षः, सर्वेषामविशेषेण प्राणशब्दनिर्देशात्, करणत्वाच्च । राद्धान्तस्तु-श्रेष्ठव्यतिरिक्ताः प्राणा इन्द्रियाणि, तेष्वेवेन्द्रियशब्दनिर्देशात्, "इन्द्रियाणि दशैकञ्च", "एकादशं मनश्चात्र" इति । एषामपि प्राणशब्दनिर्देशः प्राणाधीनवृत्तित्वेन । तथा च श्रुतिः, त एतस्यैव सर्वे रूपमभवन् - शरीरमभवन्, तदधीनवृत्तयोऽभवन्नित्यर्थः । सूत्रार्थस्तु श्रेष्ठादन्यत्र ये प्राणाः, त इन्द्रियाणि, तेष्वेव तद्व्यपदेशात् - इन्द्रियव्यपदेशात् ॥१५॥

Those pranas with the exception of the mukhya - prana (or the vital air) are indriyas - on account of such designation. (2-4-15)

The doubt here is whether all those that are called by the name prana, are the sense organs or the pranas with the exception of the chief or vital air.

The prima facie view is that all the pranas are sense organs, because all of them are called equally by the name pranas and also as all of them are instruments of the atman.

The conclusion is as follows :-

The pranas that are different from the chief prana or vital air, are the sense organs, because they alone are designated by the term indriya or sense organs, as seen in the texts - 'the sense organs are ten and one' (Gita 13.5) and the mind is the eleventh (Mahanarayana). The other sense organs are also designated by the term prana because their functions are dependent upon the vital air. The scripture also declares likewise - "all of them assumed the form of this prana alone. Therefore, they are all named by the name prana" (Bri. Up. 1-5-21). The meaning of "rupamabhavat" (or assumed its form) means they became its bodies. The meaning is that their functions became dependent upon that prana. The meaning of the sutra is - those pranas that are other than the prime prana are indriyas, because of the fact that they alone are called by the name "indriyas".

भेदश्रुतेर्वैलक्षण्याच्च (2-4-16)

"एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च" इति समनस्केन्द्रियेभ्यो भेदेन प्राणस्योत्पत्तिश्रुतेः, इन्द्रियेषूपरतेष्वपि प्राणवृत्तेर्वृत्तिवैलक्षण्याच्च ॥१६॥

As the scripture declares difference between prana and the sense organs like speech and others and also as there is distinction in their functions, the pranas other than the vital air, are the indriyas. (2-4-16)

As the sruti declares the origination of prana, as differentiated from the indriyas, including the mind, as evidenced in the text - "from this, the vital force is born; the mind and all the sense organs are born" (Mun. Up. 2.1.3) - the indriyas are those other than the vital air. This is so on account of the fact that the distinctive function of the prana continues even when the indriyas have ceased to function.

संज्ञामूर्तिक्लृप्त्यधिकरणम्

संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्कुर्वत उपदेशात् (2-4-17)

किं प्रपञ्चव्यष्टिसृष्टिः जीवभूतचतुर्मुखात्, उत तच्छरीरकात् परमात्मन एवेति संशयः । केवलाच्चतुर्मुखादिति पूर्वः पक्षः; "अनेन जीवेनाऽत्मनाऽनुप्रविश्य नामरूपेव्याकरवाणि" इति व्यतिरेकश्रुतेः । जीवस्य परमात्मांशत्वेन व्याकरवाणीत्युत्तम पुरुषनिर्देशोऽपि कथञ्चिदुपपद्यते । राद्धान्तस्तु - "नामरूपे व्याकरवाणि तासां त्रिवृतं त्रिवृतमेकैकां करवाणि" इति त्रिवृत्करणं कुर्वत एव नामरूपव्यव्याकरणोपदेशात् परमात्मन एव नामरूप व्याकरणरूप व्यष्टिसृष्टिः । त्रिवृत्करणं तु न चतुर्मुखेन कर्तुं शक्यम्, अण्डसृष्ट्युत्तरकालभावित्वाच्च तुर्मुखोत्पत्तेः, त्रिवृत्कृतैरेव तेजोबन्नैरण्ड सृष्टिसंभवाच्च । "तदण्डमभवद्धैमं सहस्रांशुसमप्रभम्। तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः" इति हि स्मर्यते । "नानावीर्याः पृथग्भूतास्ततस्ते संहतिं विना । नाशक्नुवन् प्रजाः स्त्रष्टुमसमागम्य कृत्स्नशः ।। समेत्यान्योन्यसंयोगं परस्परसमाश्रयाः। महदादिवेशेषान्ता ह्यण्डमुत्पादयन्ति ते' इति च।

अतश्चतुर्मुखशरीरकात् परमात्मन एव व्यष्टिसृष्टिः । एवं सति व्याकरवाणीत्युत्तमपुरुषनिर्देशः समञ्जसः । "अनेन जीवेन" इति व्यतिरेकनिर्देशोऽपि जीवशरीरकेणात्मनेत्यन्वयात् समञ्जसः । जीवशब्दः तेजःप्रभृतिशब्दवत् जीवशरीरकब्रह्मवाचीति ह्युक्तम् । "अनेन जीवेनात्मना" इति सामानाधिकरण्यञ्च मुख्यम्; "अनुप्रविश्य नामरूपे व्याकरवाणि" इति समानकर्तृकत्वनिर्देशश्च। सूत्रार्थस्तु - संज्ञामूर्तिक्लृप्तिस्तु - तुशब्दश्शङ्काव्यावृत्त्यर्थः - नामरूपक्लृप्तिः परमात्मन एव । कुतः? त्रिवृत्कुर्वत उपदेशात् त्रिवृत्करणं कुर्वत एव नामरूपव्याकरणोपदेशात् । त्रिवृत्करणं तु परमात्मन एव कर्मेत्युक्तम् ।।१७।।

"अन्नमशितं त्रेधा विधीयते" इत्यादिना चतुर्मुखसृष्टवस्तुषु त्रिवृत्करणप्रकारो ह्युपदिश्यते । अतश्चतुर्मुखेन केवलेन तच्छक्यमित्याशङ्क्याह -

The formation of names and forms is verily by Him, who made the tripartite combination, because the scriptures declare like this. (2-4-17)

The doubt arised here is whether the individual creation of the world is by the four-faced-Brahman - who is a jiva - or by Paramatman alone having that Chaturmukha Brahma as His body. The prima facie view is that it is by mere Hiranyagarbha, the four-faced-Brahma. As there is a declaration distinguishing the jivatman as "having entered this through these three deities through the atman, the jiva, may I differentiate names and forms" (Ch. Up. 6.3.2) this statement may somehow be explained as the jivatman

happens to be a part of Paramatman, the statement in the first person as "May I differentiate" may be explained in the secondary sense.

The conclusion is as follows :-

The individual creation comprising of the formation of names and forms is by Paramatman alone on account of the scripture that teaches that the formation of names and forms is by Him alone who made the tripartite combination as declared in the text - "May I differentiate names and forms. Let me make each of these elements three-fold and three-fold by mixing them up appropriately" (Ch. Up. 6.3.3). The tripartite combination is impossible of being made by the four-faced-Brahma (Hiranyagarbha), because the origination of Chaturmukha Brahma was only after the creation of the cosmic egg and the creation of the cosmic egg is possible of fire, water and food that are combined in the tripartite combination. The smruthi of manu declares - 'then came the golden egg resplendent like the Sun and from that cgg originated the four-faced-Brahma, the grand father of all beings'. (Manu 1-9) And also the smrithi states - 'the elements beginning with "mahat" and ending with "Prithvi" and others create the cosmic egg. When they were separated from each other, and though they had their own differentiated powers, they were not able to create the beings without conjoining together and mixing with each other. Conjoining together and mixing with each other, they created the cosmic egg' (Vishnu P. 1-2-52, 54) . Therefore, the formation of individual creation is by Paramatman alone having the Chaturmukha Brahma as His body. Only when it is explained thus, the declaration in the "first person" as "I shall differentiate" becomes compatible. The term "jiva" connotes Brahman having the jiva as Its body, just as the terms "tejas" and others

connote Brahman. The concomitant co-ordination as "having this jivatman as My body (Ch. Up. 6.3.2)" is in the primary sense alone. And also the declaration "entering along with Him, I shall differentiate names and forms (Ch. Up. 6.3.2)" is in the primary sense alone as it signifies the one and the same doer or agent.

The meaning of the sutra is as follows :-

The term "tu" or "but" is meant for terminating the doubt. The formation of names and forms is by Paramatman only. Why ? "Trivritkurvata Upadeshat" - As it is ordained that the differentiation of names and forms, as done by Him, who made the tripartite combination. It is established that the formation of tripartite combination is the work of Paramatman alone.

A doubt is raised here :-

The scripture declares that 'the food that is eaten is disposed of in three ways.' (Ch. Up. 6.5.1) and shows the process of tripartition happens even in the case of the objects created by the four-faced-Brahman. Therefore, the tripartite combination of the elements viz. tejas, ap and annam is possible of being accomplished by Chaturmukha himself. This doubt is terminated in the next sutra.

मांसादि भौमं यथाशब्दमितरयोश्च (2-4-18)

''तासां त्रिवृतंत्रिवृतमेकैकां करवाणि'' इति निर्दिष्टं त्रिवृत्करणम्, ''अन्नमशितं त्रेधा विधीयते'' इत्यादिना नोपदिश्यते; ''तस्य यः स्थविष्ठो धातुस्तत्पुरीषम् यो मध्यमस्तन्मांसम्, योऽणिष्ठस्तन्मनः'' इति मांसाद्यपि हि

भौममेवोपदिश्यते । ''अन्नमशितं त्रेधा'' इति प्रक्रमात्, ''अन्नमयं हि सोम्य मनः'' इति वाक्यशेषाच्च । तेजोबन्नानां त्रिवृत्करणप्रकारे ह्युपदिश्यमाने मांसमनसोः पुरीषाद्भौमादणीयस्त्वेनाप्यत्वं तैजसत्वं च प्रसज्यते। तथेतरयोरपि अप्तेजःपर्याययोः, ''आपः पीताः'', ''तेजोऽशितम्'' इति त्रयाणां भागानां यथाशब्दमाप्यत्वं तैजसत्वमेवोपदिश्यते । तत्रापि हि, ''आपः पीताः'', ''तेजोऽशितम्'' इत्युपक्रमः । वाक्यशेषश्च, ''आपोमयः प्राणः तेजोमयी वाक्'' इति । प्रागुक्तत्रिवृत्करणप्रकारे हि मूत्रप्राणयोः स्थविष्ठत्वाणीय स्त्वाभ्यां भौमत्वतैजसत्वप्रसक्तिः, ''तेजोऽशितम्'' इत्यत्रापि पूर्वयोभौमत्वाप्यत्वप्रसक्तिः । अतोऽत्र प्रागेव त्रिवृत्कृतस्यान्नादेस्स्वस्यैव त्रेधा परिणाम उपदिश्यते ॥१८॥

प्रागेव त्रिवृत्कृतं चेत् - कथं केवलान्नादिशब्दैरुच्यते इत्यत्राह-

Flesh and others are the effects of the earth. In the same way, the other two viz. ap and tejas are also effects according to the scriptures. (2-4-18)

The tripartite combination which is declared as "let me make each of these elements three fold and three fold by mixing them appropriately" is not taught by the declaration "the food that is eaten assumes a three fold form" (Ch. Up. 6.5.1)

The flesh and others that are mentioned here, are modifications of earth alone, as mentioned in the text - 'the gross portion of it becomes purisha, the middle portion becomes the flesh and the subtle portion becomes the mind' (Ch. Up. 6.5.1) - and on account of the statement which begins as "the food that is eaten assumes a three fold form (Ch. Up. 6.5.1)" and which states in the end "My Dear, the mind is supported and accelerated by food (Ch. Up. 6.5.4)", the same truth is confirmed. If the tripartition of flesh, mind and purisha is taken as implied in this tripartite combination of tejas, ap and anna, then it lands us in difficulty of resulting flesh and manas being subtle and subtler than purisha (to be subtle portion of water and tejas), as purisha would have to be there subtle of ap and tejas. In the same way, in respect of the other two categories of water and tejas, the same kind of difficulty arises. The statement "water that is drunk", "tejas that it eaten" that ordains the tripartition is ordaining only modifications of water and tejas, as it is expressly declared "water that is drunk; tejas that is eaten". The complementary statement also points out that prana is supported and helped by water and that speech is supported and helped by tejas (Ch. Up. 6.5.4). It is against authority to consider urine and prana that are gross and subtle as bhauma and tejas. In the same way, in respect of tejas also, the modifications will have to be taken as classes of earth and water. Therefore, it is to be taken as understood that the three kinds of modifications of "anna" and others relate to those that have been combined earlier according to the tripartite combination, and they are taught here.

If the tripartite combination had been effected earlier, how is it they are called as mere anna, ap and tejas ? The sutrakara replies to this objection in the next sutra.

वैशेष्यात्तु तद्वादस्तद्वादः (2-4-19)

वैशेष्यं - विशेषभावः । त्रिवृत्कृतेप्येकैकस्मिंस्तत्र

तत्रान्नाद्याधिक्यरूपविशेषभावादन्नादिवाद: । द्विरुक्तिरध्याय परिसमाप्तिद्योतनार्था ॥19॥

But, they are called by mere names as anna and others on account of their distinctive nature of preponderance of one element over the other two. (2-4-19)

"Vaiseshyam" means distinctive character of its own. Though they are combined in a tripartite combination, in each one of them that element which is having preponderance over the other two, is the cause of such designation as anna and others. The repetition of the term "that designation" marks the conclusion of the chapter.

इति संज्ञामूर्तिक्लृप्त्यधिकरणम् ॥८॥

इति श्रीभगवद्रामानुजविरचिते श्रीवेदान्तदीपे द्वितीयस्याध्यायस्य चतुर्थ: पाद: ॥४॥

समाप्तश्चाध्याय: ॥२॥

Summaries of the adhikaranas

1. In the invocatory verse to this work Ramanuja has expounded the nature of the supreme Reality which is also the ultimate object of attainment (उपेय).

The term 'श्रिय: कान्त: signifies that the Supreme Reality is inseparably associated with godess Mahalakshmi. 'अनन्त:' signifies that it is infinite and not limited by time, space or objects. The 'उभयलिङ्गत्व' of the supreme Brahman is signified by the two terms, "that he is the abode of all auspicious qualities", and "That he is opposed to all that is defiling". It is pointed out that he is adorning supreme abode of Vaikunta. He is not fully accessible to the speech and mind. He is realised by those who have surrendered unto him.

The ultimate goal of life viz., eternal service to the auspicious feet of Paramatman through attainment of Him is pointed out in the concluding line of this verse. The term 'आदि पुरुष' signifies that the supreme lord is the cause of every other thing in this universe and that he is characterised by a divine auspicious and eternal body.

Thus the nature of तत्त्व, हित and पुरुषार्थ are clearly expounded in this invocatory verse. The term 'नत जन' signifies that the Jivatmans and Paramatman are distinct from one another. It also points out to prapatti.

2. In the second verse Ramanuja offers salutations to the earlier preceptors and indicates the

importance of गुरुवन्दन. He declares that the subject matter of this treatise is the exposition of the measurings of the upanishads as represented in the Brahmasutras. By this he signifies that the Brahmasutras are truly representing the meanings of the Upanishads. Ramanuja declares that he would expound in this work the philosophy of the Upanishads as faithfully taught by the sutra.

3. Ramanuja has given a general introduction to this work before the exposition of the sutras. This enables one to know the true import of the Upanishads. This is similar to Shankara's exposition of 'अध्यास' before the explanation of the sutras. The doctrine of the Upanishads is declared in clear terms supported by copious references from the smrutis and the sruthis. The difference and distinction between non-sentient matter and the jivatmans and the difference between jivatman and paramatman on the other hand have been shown clearly on the basis of scriptural authorities, the Gita and the sutras. This exposition that is prefaced to the explanation of the sutras enables one to follow clearly without any confusion the doctrine that is taught by the sutras.

Ramanuja's exposition here is very forceful though brief. The declaration of the siddhanta at the very beginning enables one to comprehend the essence of the sastras.

4. Ramanuja has given the analytical contents of the sixteen padas of the Brahmasutras and at the end concludes that the sariraka shastra expounds all truths that are to be known in respect of tatva, hita and purushartha.

1-1-1

The first sutra clears the objection that the word of the veda has no power to signify Brahman as words cannot signify existent objects. The sutra अम्नायस्य क्रियार्थत्वात् ordains that the vedic word has meaning only when it is related to action.

The Poorva mimasaka is the objector here and he does not admit that the Upanishads expound Brahman. This view is refuted by the sutrakara who holds that the word can signify existent objects also. It is found by experience that words are used to signify existing objects by pointing out to them again and again. The 'Vishaya Vakya' for this section is 'तद्विज्ञानार्थं स गुरुभेवाभिगच्छेत्' ।

The meaning of the term ब्रह्म is explained in the Sri Bhashya as 'ब्रह्मशब्देन च स्वभावतो निरस्त निखिलदोषः अनवधिकातिशयासङ्ख्येय कल्याणगुणगणः पुरुषोत्तमो अभिधीयते' ।

The significance of the two terms 'अथ' and 'अतः' is explained elaborately in the Bhasya. While explaining 'अथ' Ramanuja establishes that the pre-requisite for Brahmopasana is a knowledge of karma. In this context Ramanuja determines the nature of the spiritual discipline for attainment of liberation as meditation or upasana. He quotes the vakyakara's exposition of the means of sadhana to study meditation as Viveka, Vimoka, Abhyasa, Kriya, Kalyana, Anavasada and Anuddharsha.

The nature of the Upeya is established in the Mahasiddhanta by Ramanuja as supreme Brahman characterised by all perfections.

1-1-2

The objection that the enquiry into Brahman need not be undertaken as Brahman cannot be defined is set aside by this sutra. The 'Vishaya Vakya' is 'यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति' etc. This definition is admitted by sutrakara. There is no indication in the sutras anywhere that this definition is 'तटस्थ लक्षण' It is established here that different attributes that are non contradictory can qualify the one and the same object. This definition is also valid by Upalakshama as Brahman is known earlier as the sole caus of this universe from the Chandogya Upanishat. The definition of Brahman as 'Satyam, Jnanam and Anantham relates to the Viseshyamsha and not to the VISISTA. As Visista alone is to be meditated upon and to be gained the sutrakara has defined Brahman with the statement जन्मादि अस्य यतः । There is no indication any where that the world is VIVARTA.

1-1-3

The Nyayaviaseshika is the Poorvapakshin in this Adhikarana. His view is that Brahman can be known from inference alone and that the scripture is not an authority for establishing Brahman. This view is refuted here. The Vishayavakya is the same as 'यतो वा इमानि भूतानि' It is established in this section that it is not possible to establish Isvara by inference as it is not possible to establish that he created this universe. Does he create this universe with a body or without a body? Does he create all things at one time or at different times? Many incompatibilities have been shown in such an argument and it is proved that Isvara is to be admitted only on the basis of shastra.

1-1-4

The fourth Adhikarana comprising of a single sutra establishes that Brahman that is of the nature of supreme knowledge and bliss is the highest object of attainment for man. The attainer gains supreme knowledge and bliss when he communes with Brahman. Though Brahman is an existing entity, though it does not relate to either a vidhi or nishedha, by its very nature of having supreme bliss and knowledge it is the 'Parama Purushartha' to be gained by man. While explaining this sutra in the Sri Bhashyam, Ramanuja has examined the view points of the different schools of thought in a dialectical discussion and has established this view point in a unique way.

These four sutras forming four Adhikaranas set the trend of the subject that is expounded in the sutras. These four sutras are meant for establishing the study of Vedanta sutras. व्युत्पत्यभावः प्रतिपत्तिदौस्थ्यं अन्येन सिद्धत्वं - अथाऽफलत्वं। एतानि वै सूत्रचतुष्टयेन अनारम्भमूलानि निराकृतानि ।

As pointed out in this verse four major objections against the study of the Brahmasutras are refuted by these four sutras.

The four objections are as follows:

1. Should one commence an enquiry into Brahman or Not? 2. Are the Upanishaths authorities to define

Brahman? 3. Can Brahman be inferred from inference? 4. Is the study of the Brahmasutras having any benefit or not?

Sri Sudharshana Suri has pointed out in his commentary that these four sutras are not favourable to the school of Advaita. He points out that the necessary factors of Vishaya, Prayojana, Adhikari and others are incompatible in their case.

What is the subject matter for them? Is it Brahman or the unreality of difference or the oneness of Jiva and Brahman? Brahman is not knowable according to them. What is the prayojana or fruit of the shastra? Who is the Sravanadhikari or an aspirant that aspires to listen to shastra? Is he mere consciousness or a conscious knower? How can there be a definition for an indeterminate entity? If Brahman is defined as the cause of this universe, How can the universe be negated? When Brahman is not an object of knowledge how can there be Shastra Pramanakatva? To whom does the termination of illusion happen? Is it for consciousness or the sentient knower? It is never for mere consciousness. The chetana cannot be an asraya for illusion. Anyway it cannot be said that the elimination itself of illusion is a Purushartha.

These four sutras affirm the difference between the jivatman and paramatman and are declaring that an enquiry into Brahman should be made by the jiva for getting rid of the ills of samsara.

Ikshatyadhikarana -

In Ikshathyadhikarana there are eight sutras. The sutrakara establishes that the cause of this universe is never the non-sentient matter. The "Vishaya Vakya" is taken from

chandogya upanishath and it is as follows :- "Sath alone existed prior to creation and it willed to become many and created Tejas and others". The Sankhya school posits the primafacie view that the term "sath' is the non-sentient primordial matter. It is established here that non-sentient matter which cannot will, is not the cause of the universe. A number of arguments are advanced and it is determined that the achetana is not the cause of this universe.

In the Anandamayadhikarana the sutrakara establishes that the cause of this universe cannot be the individual self. It is declared by the sutrakara himself that the suffix "Mayat" is used in the sense of plentitude of bliss. In the sutra, Bheda Vyapadeshachha (1-1-18), the sutrakara has declared that the Anandamaya is different from the jivatman. In the srutaprakashika the view point that the "Puccha" or tail is Brahman - is examined in detail and set aside and it is established that Brahman alone which is Blisssful by nature and which has infinite bliss as its quality, is the cause of this universe.

As this kind of infinite bliss is not possible in the jivatman, he is not the cause of the universe.

From "Antaradhikarana" the sutrakara has examined certain scriptural statements that have very indistinct characteristics of non-sentient and sentient beings and arrives at the conclusion that those references are related to Brahman alone, on account of the fact that those characteristics are compatible to Brahman alone.

The Hiranmaya Purusha who is seen in the orb of the Sun is Paramatman alone because the characteristics of Apahatapapmatva and others cannot happen to jivatman.

In "antaradhikarana", Ramanuja has established that the supreme Paramatman has an eternal non-material body on the basis of the explanations of the vakyakara, Tankacharya and the Bhashyakara Dramidacharya. He has explained in detail this doctrine in Vedantasara and also in Vedartha Sangraha. A beautiful description of the Divyamangala Vigraha of Paramatman is given in Vedartha Sangraha.

In "Akashadhikarana" the statement "All these beings are born of Akasha" is examined and it is determined that as elemental ether cannot be the cause of the entire universe, the term "Akahsa" denotes Supreme Paramatman.

In "Pranadhikarana" the statement found in "Chandogya" that all beings emerge from Prana and merge in Prana afterwards - is examined and the term. "Prana" which indistinctly denotes the vital airs, signifies supreme Brahman alone in this context as the characteristic of Brahman is described in respect of Prana.

In "Jyothiradhikarana" the term "Jyoti" in the scriptural statement, 'यदतः परो दिवोज्योतिर्दीप्यते' which appears to be signifying the well known light, is determined to signify Paramatman alone as it is declared that all entities here are a quarter of it and as three quarters are in the celestial region.

In "Indrapranadhikarana" the statement of Indra to Prathardana 'प्राणोस्मि प्रज्ञात्मा तं माम् उपास्व, is examined and the apparent meaning of the term prana as related to jivatman is set aside on account of the terms such as Ajara, Amruta, Ananda and others.

The one that is signified by the term Indra is Paramatman alone having Indra as his body.

The seven sections that follow the first four introductory sections expound Paramatman alone as characterised by different auspicious characteristics. Sri Vedanta deshika in his Adhikarana Sanavali has condensed the gist of these seven sections in one verse as follows :

स्वेच्छातः सर्वहेतुः, शुभगुणविभवानन्तनिस्सीमहर्षः
शुद्धाकर्मोत्थदिव्याकृतिः, अनुपधिकाकाशनादिस्वभावः ।
सप्राणाप्राणभेदव्यतिभिदुरजगत्प्राणनो, दिव्यदीप्तिः
प्राणेन्द्राद्यन्तरात्मा, प्रभुरधिकरणैः सप्तभिः प्रत्यपादि ॥

(अधिकरणसारावलिः - ७८)

First Chapter II Pada

In this quarter the scriptural statements that refer indistinctly to jivatman and others are examined and determined that they relate to Brahman alone. In this quarter six topics comprising thirty three sutras are found. All these sutras expound the distinguishing characteristics of Paramatman. In the first Adhikarsha the famous statement "Sarvam Khalvidam Brahma" of Chandogya upanishath is taken for examination. (Ch. Up. 3-14-1) In Sri Bhashya two interpretations are given for this sutra. In the first interpretation it is discussed whether the term "Manomaya" relates to Brahman or Jivatman. It is decided that it relates to Brahman as the term Manomaya means "One who is grasped by the pure mind"

In the second interpretation it is discussed whether the term "Brahman' relates to jivatman or Supreme Brahman

and the conclusion is arrived that as the entire universe is, born of Brahman, absorbed into Brahman and living in Brahman and as Brahman is the internal self of all other entities the term "Brahma" signifies Supreme Paramatman.

In अत्रधिकरण " the Vishya Vakhya namely यस्य च ब्रह्म च क्षत्रं च उभे भवत आदेनः is taken for discussion. (Kata 1-2-25). The fact of Brahman being, the absorber of all other entities into himself or Samhartrutva of Paramatman is signified by the statement, "He is the eater of all moving and non-moving entities". The prima facie view that the jiva is eater on account of his karma, is meant here discarded.

In "Antaradhikarana", the vishaya vakya is from chandogya Upanishad which runs as follows 'यः एषः अक्षिणि पुरुषो दृश्यते एष आत्मेति होवाच एतदमृतं etc. Who is this purusha seen in the eye ? The one who is eternally stationed in the eye is declared as the supreme paramatman. This is known as "Upakosala Vidya". The characteristics of Paramatman such as 'वामनिः भामनिः' एतत् ब्रह्म and others establish beyond doubt that he is Paramatman alone. It is to be noted that there is a sutra composed by the sutrakara as 'सुखविशिष्टाभिधानात् एवच' which significantly declares the view of the sutrakara that Brahman is characterised by infinite bliss. This is certainly not favourable to the view point of advaita.

"अन्तर्याम्यधिकरण" is a significant section where it is unequivocally declared that Paramatman is the internal dweller and controller of all other entities including the jivatman. It is significant that the Brhadaranyaka Upanishad repeats this declaration of the relationship of

Paramatman and other entities a number of times to impress upon the minds of the readers that Paramatman is different and distinct from the Jivatman and other entities. This relationship of 'Sarira and Sariri' is utilised by Ramanuja to harmonise the apparently contradictory declarations of oneness and manyness in the srutis. The sutra 'उभयेपि हि भेदेन एनमधीयते' (V.S.1-2-21), clearly shows the view of the sutrakara that the jivatman also is a real entity different from paramatman and the term 'Vijnana' means the jivatman.

In 'अदृश्यत्वादिगुणकाधिकरण', a scriptural statement from the Mundaka Upanishath that describes Brahman in terms of certain negative attributes viz., 'यत्तदद्रेश्यम् etc., is taken for examination (Mundaka 1-1-5 & 6). It is affirmed that these negative attributes characterise Brahman alone. It is declared that the wise realise this cause of this universe which is immutable. Various attributes of Paramatman are declared in this section such as Sarvajna, Sarvavith and others. The statement 'अक्षरात् परतः परः which means that he is higher than the jivatman who is higher than the Akshara or Primordial matter establishes difference and distinction amongst the three eternal entities viz., matter, Jivatman and Paramatman. In this section the sutra 1-2-23, 'विशेषण भेद व्यपदेशभ्यांच नेतरो' is to be noted significantly. The one who is characterised by "अदृश्यत्व" and others is neither matter nor the jivatman. The sutrakara emphatically establishes that Paramatman is different and distinct from matter on one hand and the jivatman on the other. There is not even a slight indication that the difference is on account of superimposition.

In the "वैश्वानराधिकरण" the scriptural statement from Chandogya Upanishat viz., 'प्रादेशमात्रम् अभिविमानं आत्मानं वैश्वानरमुपास्ते' (Ch. Up. 5-18-1) is taken for discussion. It is established here that the term "Vaishwanara" signifies Supreme Paramatman. The sutrakara turns down the lower categories that are suggested as possible meanings of the term "Vaisvanara" and establishes that the term "Vaisvanara" should be taken as Supreme god head. The unique form of vaisvanara that is described in this context cannot become compatible with other entities such as gastric fire or elemental fire or the fire god. The view points of other acharyas such as Jaimini, Ashmaratya and Badari are quoted here and the term "Vaisvanara" is determined as Supreme Paramatman even from the etymological rule of derivation. The cosmic form of Vaisvanara which is taught here is explained as useful for meditation and for conceiving like that as one's own self.

Vedanta Deshika has summerised the meanings of this pada in the following verse:

स्वाधीनाशेषसत्तास्थिति-यतनतया सर्वभावेन तिष्ठन्
ग्रस्ताशेषः, अक्षिनित्यस्थितिः,
अखिलतनुः कल्पिताग्न्यादिगात्रः ।
स्वर्लोकाद्यङ्गवैश्वानरमतिविषयो लक्षणस्यादिमस्य
प्रोक्तः पादे द्वितीये श्रुतिनिकरशिरःशेखरः श्रीनिवासः ॥
(अधिकरणसारावलिः -)

First Chapter Third Pada

In this quarter there are eleven sections comprising forty four sutras. Of these eleven sections, Seven sections are directly concerned with the main topic of the shastra

i.e. Brahman. Three sections viz., Devatadhikarana, Madhvadhikarana and Apasudradhikarana are sections that discuss some side issue viz., qualification for meditation upon Brahman.

In Dyubvadhyadhikarana, the scriptural statement that is examined is from Mundakopanishath. It describes an important characteristic of Brahman viz., Being the support of all entities such as the celestial region, earth, all the elements, all the Indiryas and the sentient Jivatman. The manyfold totality of existence is supported by Brahman. An aspirant is advised to give up all vain talk and know that one alone which is an abode of all other entities. The primafacie view is that this abode is the Jivatman as he is the support of the mind, the vital airs.

The conclusion that is arrived at by the sutrakara is that this abode of all entities like Dyuloka and others is Paramatman alone as known from the subsequent statements in Mundakopanishath. The term अमृतस्यैष सेतुः declares that he is the Prapaka for liberation. There is a sutra मुक्तोपसृप्य व्यपदेशात् which points out that there is difference between jivatman and paramatman.

In Bhoomadhikarana, the teaching of Sanath Kumara to Narada is the topic that is discussed. This is taken from Chandogya Upanishath and in this section the infinite greatness of Brahman is established. The one who is described here as being characterised by the quality of 'Bhooma' or 'Infinite greatness' is Paramatman alone. Signifying the Jivatman by the term Prana, Sanathkumara taught further that one should make an enquiry into Bhooma which is greater than the jivatman. The sutrakara uses the word 'सम्प्रसाद' signifying jivatman and says that

Bhooma is taught greater than that Samprasada. It is pointed out further that it is immortality and that it is all pervasive. In this section one is advised to meditate upon Brahman as 'अहम्'. 'अहंग्रहोपासन' is taught in this section to make one realise the fact that Paramatman is the self of the jivatman and all terms signifying all objects connote ultimately Paramatman, the inner self.

In Aksharadhikarana, the topic of discussion is taken from Brihadaranyaka Upanishath. The one non-second support of the world is signified by the term 'Akshara' which distinctly appears to signify matter or Jivatman. The term Akshara is used to signify matter or Jivatman and Paramatman. So the doubt arises here about the real import of Akshara that is the support of even unmanifested ether. This Akshara is declared here as being devoid of all characteristics of matter such as grossness or subtleness, etc. It is said that all entities in this world such as the Sun, Moon and others are abiding by the command of this Akshara. It is the unseen seer, the unheard hearer, the unknown knower etc., on account of the impossibility of these characteristics in respect of matter or the Jivatman. Akashara is determined as Supreme Brahman.

In "Ikshathi Karmadhikarana" the characteristic of Brahman being experienced by the liberated is expounded. The Vishayakya for this is from Prasnopanishath which prescribes that one should meditate upon the supreme Purusha with Pranava of three measures and that such a person would be freed from sin and lifted up to Vaikunta where he would behold the supreme self. Here the terms Brahmaloka and Jivaghana' are found and from this it is doubted whether the Purusha who is witnessed is the four faced Brahma or the Supreme Paramatman. The reference

here distinctly appears to refer to Chaturmukha Brahma. But when closely examined it becomes clear that the term एतस्मात् जीवघनात् परात्परं पुरुषं means Paramatman alone. The term 'Jivaghana' means a person who has a body due to Karma. It is samsara mandala. The jivaghana is the embodied self. One who is higher than him is the Parisuddhatman. One who is higher even than him is Supreme Paramatman. The world mentioned here as Brahmaloka is not the Satyaloka. But the supreme abode of Vasudeva.

In 'Daharadhikarana' the meaning of the term Dahara is determined. The body is called as the city of Brahman and the heart is called as a small abode. There is a small ether in that small abode. One is asked to meditate upon what exists in that small ether. It is clarified that the eight auspicious qualities such as Apahatapapmatva and others are in that ether and one should meditate upon Brahman as characterised by these auspicious qualities. Paramatman is signified by the term 'Dahara' which apparently may mean elemental ether or the individual self. There is the usage of the term 'the ether' which is well known as signifying elemental ether. The sutrakara has determined the meaning of the term 'Dahara' as Paramatman alone on account of the characteristics that are described in the suceeding passages. Elemental ether is not characterised by Apahatapapmatva and others. The jivatman has not manifested these qualities in the state of bondage though they may manifest when he is liberated. It is declared that this small ether is vaster than the elemental ehter outside and all other elements. The Upanishath describes that all people in this world go everyday to that Dahara called by the name Brahmaloka and do not know that they are going

there as they are covered by Karma. That Dahara is described as the support of all the worlds like an embankment and that it holds all the worlds so that they may not be mixed up. The sutrakara finds out that the characteristics of being the controller of all entities and being the cause of all entities can never happen to the jivatman. The sutrakara declares difference between jivatman and Paramatman very clearly in this section and determines that Dhara is 'Supreme Paramatman'.

In 'प्रमिताधिकरण', the scriptural statement that is selected for discussion is from, Katopanishath, where it is described that the person of the size of a thumb resides in the middle of the body. He is the lord of the past and the present (Kata 2-1-12), "The person of the size of a thumb is like a light without smoke. He is the lord of the past and the present." This statement is also distinctly pointing out that it may be jivatman. It gives rise to the doubt that this purusha may be jivatman alone as the jivatman is of the size of a thumb. The sutrakara determines that he is Paramatman alone as he is described as the lord of the past and the present. He explains that as Paramatman is in the heart, of the size of a thumb he is described as having he size of a thumb. But he is not limited to that size.

In this connection the size of the thumb points out that human beings alone are entitled to meditation. Three sections concerning the qualification for meditation are raised and answered. The sutrakara declares that gods are qualified for meditation. The vasus and others are also said to be qualified for Brahmopasana.

According to the dictates of the shastra it is pointed out that the fourth class has no right for Brahmopasana.

In 'Kampanadhikarana' the discussion that was taken up in Pramitadhikarana is continued and the decision that the one who has the size of the thumb is Paramatman alone is arrived at as the entire universe is described to be trembling for fear of that person. The "Angusta Pramitha" who is of the form of effulgent fire without smoke is verily Supreme Brahman alone.

The next section known as "Arthantartvadi Vyapadesha" is introduced to explain the meaning of the term Akasha, used in the statement, "Akasha is the evolver of names and forms." Though the term 'Akasha' found in Chandogya (Up. 1-9-1) has been decided to signify Brahman, it is taken up for examination in this section to determine whether Akasha signifies Paramatman or the liberated self. The fact of evolving names and forms relates to Paramatman alone. Paramatman is said to be other than the phenomenal world of names and forms. The Muktatman is not capable of evolving names and forms.

Thus in this third pada of first chapter the terms that distinctly appear to signify the Jivatman and matter are closely examined and the conclusion is arrived at that they refer to Supreme Brahman alone.

Sri Vedanta Desika has summarised the conclusions of this Pada in one verse as follows:

विश्वात्मा, अनन्तभूमा, नियमनधृतिकृत् मुक्तभोग्यस्वभावः
दह्रस्वाधारसर्वः, हृदयपरिमितावास्थया सर्वयन्ता ।
देवादीनामुपास्यः, वसुमुखविबुधैः स्वात्मभावेन सेव्यः
शूद्राद्योपास्त्यनर्हः प्रभुरिहबुबधे नामरूपैककर्ता ॥

(अधिकरणसारावलिः)

First Chapter Fourth Quarter

In this quarter there are 8 Adhikaranas comprising of twenty five sutras. The sutrakara has examined the statements of the scriptures that appear to be very distinctly referring to matter and jivatman and determines that they relate to Supreme Brahman alone.

The first three sections contain statements that appear to be directly referring to the truths of the Sankhya Philosophy.

In 'आनुमानिकाधिकरण' the meaning of the term Avyakta' in the statement 'महतः परं अव्यक्तं अव्यक्तात् पुरुषः परः' (कठ १-३-११) is examined. The terms 'महत्, अव्यक्त, पुरष point out distinctly the sankhya doctrine. It is determined after examination that अव्यक्त does not signify matter or प्रधान of the Sankhyas. In the metaphorical description of the chariot, charioteer, horses, path, the Reins and others, the term 'Avyakta' corresponds to the body. There is no reference to the Sankhya doctrine here anywhere. This Avyakta corresponds to the body which is metaphorically described as the chariot.

In 'Chamasadhikarana' the reference to 'Aja' is made. The meaning of this term is determined in this section. The term appears to be referring to the primordial matter of the Sankhyas. As there is no distinct descriptions of 'Aja' as in the case of 'Chamasa', it cannot be taken as pradhana which is 'Abramhatmaka'. It is pointed out that it is also evolved by Paramatman.

In 'Sankhyopasangrahanadhikarana' the text that is discussed is taken from Brhadaranyakopanishath. It is

pointed out that the 'Pancha Pancha Janas' and 'Akasha' are established in the atman. The number twenty five is made out from the terms 'Pancha Pancha' and it is contended that this has the direct reference to the categories propounded by the Sankhya school. The sutrakara points out that even if it is taken as twenty five, it cannot convey the sankhya doctrine, because Akasha is an additional entity and the abode of all these is another entity taken together, thus the number would be twenty seven that would exceed the number posited by the Sankhya school. Pancha Janah is a term which is a symbol just like Saptarshi. So there are five pancha janas. The Panchajanas are explained as the sense organs and Akasha signifies the great elements and all these are established in Brahman. This is the meaning of that statement that is determined.

The Sankhya doctrine is not declared by this statement.

The next section, 'कारणत्वाधिकरण' examines whether the Upanishads propound that Brahman alone is the cause of this universe or not. This doubt arises because in the Upanishads the cosmic cause is designated by different names such as Sath, Asath, Avyakrita, Atamn, Brahman and others. They appear to be conflicting. The sutrakara determines that all these terms signify the one and non-second Brahman as all these different statements are connected to Brahman alone. The term 'Asath' signifies Brahman alone without the differentiation of names and forms. 'Avyakta' signifies that the unmanifested existed as the body of Brahman. 'Sath' signifies Brahman characterised by the sentient and the non-sentient in the subtle form. As omniscience and others are attributed to

the cause of the Universe and as such attributes are related to Brahman alone, Brahman alone is determined as the cause of this universe.

In 'Jagadvachitvadhikarana' the scriptural statement is taken from the Kaushitaki Upanishath. There is a statement 'यस्य वै तत्कर्म स वै वेदितव्यः' It is taught that one should know him whose karma is all this. There is a doubt regarding the meaning of the word - Karma. The relationship with Karma is in respect of individual self. alone, because 'Karma' means Punya - Papa roopa Karma. So it is doubted that this statement is referring to the individual self or Purusha. So it should be understood that the Pradhana presided over by the Purusha is the cause of this world. When the context is closely examined it will be clear that the term Karma does not signify Punya - Papa roopa Karma. But the word karma signifies the universe that is created by the Supreme Purusha. The several Purushas that were enumerated earlier by Balaki as Brahman and the entire universe - are the creation of Supreme Brahman. The mention of jivatman in this context alone with the Mukhyaprana is meant for teaching that Brahman is different from the jivatman and mukhyaprana.

Vakyanvayadhikarana is an important section wherein the relationship between the jivatman and paramatman is examined and it is concluded that the term 'Atman' means Brahman in the context of the teaching given by Yagnavalkya to Maitreyi. The opinions of three previous acharyas are quoted in this section and according to all of them, the term "Atman" in the context under reference signifies Paramatman, though they arrive at that decision on different grounds.

Yagnyavalkya exhorted Maitreyi that 'The Atman' should be seen 'आत्मा वा अरे द्रष्टव्यः श्रोतव्यः सन्तव्यः निदिध्यासितव्यः' । (Br.4-5-6). This reference seems to be related distinctly to the jivatman alone. The Sankya school claims that this reference is related to the Purusha alone of their school. They say that as the essential nature of all atmans is of the same form, the proposition of knowing all by the knowledge of one happens to the knowledge of purusha alone and they claim that Prakruti presided over by the Purusha is the cause of this universe. The sutrakara turns down this prima facie view, and states that the one that is pointed out by the term 'Atman' is related to Paramatman alone as all statements in that section are related to Paramatman.

'Asmaratya' thinks that the term 'Atman' signified Paramatman for the fullfilment of the proposition, the knowledge of all by the knowledge of one. According to Audulomi Paramatman is signified by the term 'Atman' which is जीववाचक on account of the fact that the jiva attains 'Brahma Bhava' when he realises the supreme light after passing out of this body. According to Kashakrutsna Paramatman is signified by the term that is Jivachaka because Paramatman is abiding in the jivatman as his internal self. Terms signifying the body culminate in signifying the atman. To posit identity according to the relationship of Atma - Sarira Bhava does not contradict any sruthi and that is accepted by the sutrakara.

In 'Prakrutyadhikarana', it is determined that Brahman is the material cause also of the universe as it is the instrumental cause. It is objected that Brahman which is Nishkala, Nishkriya, Shantha, Niravayava cannot be the

material cause of the universe. Brahman should be understood to be only the instrumental cause even according to Sruti - "मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरं". The sutrakara affirms that Brahman is the material cause also in addition to being the instrumental cause. Only when it is understood like this, by knowing the world cause, the totality of all created existence can be known. The term एकमेव and अद्वितीयम् in Chadogya affirm this view. The sutras 'आत्मकृतेः, परिणामात् clearly show that the sutrakara is in favour of 'परिष्कृत परिणाम'. It is clear that causation is not an appearance according to the sutrakara. Paramatman having the chit and the achit in the subtle form transforms Himself into the form of the universe having the chith and the achith in the gross state. All transformations and Apurusharthas relate to the body of Paramatman viz., the Achith and the Chith and Paramatman remains unaffected by any imperfection or modification whatsoever both in the causal state and the state of the effect.

In "Sarvavyakhyanadhikarana", there is the declaration by the sutrakara that by refuting the Sankhya school all other different views stand refuted.

II - I quarter

The second chapter is named 'avirodhdhyaya' because this chapter resolves contradiction. There are four quarters in this chpater and in the first pada possible objections to the doctrine of Brahman as the cause of this universe are cleared. The doctrine of Brahman as the cause of this universe that was established in the first chapter, is consolidated and all arguments opposed to it are refuted in this pada.

In 'smrutyadhikarana', it is examined whether the doctrine of Brahman as the cause of the universe is tenable or not as the teachings of the upanishads are opposed to the smruti text of Kapila. The sutrakara has determined in this section that the Kapila smruti is not authoritative as it is opposed to the teaching of the vedas. Kapila also is a क्षेत्रज्ञ and it is due to wrong apprehension that he has not followed the teachings of the vedanta.

In 'Yogapratyukthyadhikarana' the yogasmruthi that propounds Isavara as mere instrumental cause is also not admitted. This smruti contains propositions that are contrary to the teachings of the vedas as Brahmatmakatva is not admitted by them and also as the jivatman alone is 'ध्येय' or object of mediation.

In 'Vilakshanatvadhikarana' the doctrine of Brahman as the cause of this universe is challenged from the stand point of the sankhya school. The world that is perceived by us is non-sentient, impure, sorrowful and is full of defects. How can Brahman that is pure, omniscient, blissful and opposed to all that is defiling be the cause of such a universe? The effect will not be distinct and different from the nature of the cause. This objection is countered by the sutrakara that an effect which is distinct and different from the cause in its nature can be produced by a cause that is distinct from the effect. These two states viz. the causal state, and the state of effect relate to the same object and their respective merits and demerits relate to those states and not to the substance. As expansion and contraction of consciousness are related to the jivatman and also as modification is related to the non-sentient matter that happen to be the body of Paramatman, these defects do

not taint Brahman at all. Ramanuja gives the definition of 'sarira' as substance that is invariably supported, ruled over and used for its own purposes by a sentient principle. When viewed from this stand point the doctrine of Brahman being the cause of this universe is reasonably established.

In 'Shishta - Aparigrahadikarana' which is a simple section it is decided that all views that are opposed to the revelation of the vedas stand refuted by the refutation of the Sankhya school.

In 'Bhoktrapatyadhikarana', the principle of body - soul relationship is challenged from a different point of view and it is established that having a body itself would not result in the experience of happiness and sorrow, but embodiment on account of karma of the form of punya and papa is the cause of suffering.

If it is admitted that Isvara also has a body, then he would be subjected to the experience of pleasure and pain even as the jivatman, as he is in the body. This objection is refuted by the sutrakara. As there is distinction between the jivatman and paramatman, the aforesaid eventuality does not happen. The jivatman in the state of bondage is bound by his past karmas and experiences sukha and duhkha getting a body. But paramatman is Karmadhyaksha and is not bound by karma. He has a non material eternal body and is never tainted with sukha or duhkha on account of the body. The liberated atman whose true nature is revealed, takes a body but has no taint of any sorrow or sufferings.

'आरम्भणाधिकरण'- this is an important section containing seven sutras. The वैशेषिक is the objector in this

section. They hold that the effect is different from the cause. Their doctrine of causation is 'asatkaryavada'. The effect which was not before is newly produced from the cause which is different from it. The reasons attributed by them are difference in name, difference in the ideas, difference in the form, difference in usage. This view point of the Vaisheshikas is countered by the sutrakara in this section. The sutrakara declares that there is non-difference between the cause and the effect based on the Chandogya text that by the knowledge of the one all other things would be known. The sruti says, "वाचारम्भणविकारो नामधेयं मृत्तिके त्येव सत्यम्".

The different forms and names are attained by the cause for the purpose of speech to be followed by action (Ch.Up. 6-1-4). Vikara or modification means the different states of Ghatatva, Sharavatva etc., The substance in the state of the cause and in the state of the effects is the same. The manyfoldness of the effect is attained through the body of Brahman. The substance Brahman being qualified by the subtle sentient and the non-sentient assumes the state of the effect being qualified by the sentient and the non-sentient in the gross state. The same Brahman will be associated with both the states. It is to be noted that the attainment of different states is never unreal.

In the "इतरव्यपदेशाधिकरण", the objection is based on the assumption that the jivatman and paramatman are non-different. If it is admitted that Brahman and jivatman are one and non-second then it would result in the eventuality of creating the universe in an unfavourable way to itself. This objection is set aside by the sutrakara by adopting the theistic distinction between jivatman and paramatman. The

sutra, "Adhikantu Bheda Nirdeshath", asserts that Paramatman is different and greater than the jivatman. This is the view point of the sutrakara. In the next sutra the sutrakara declares that it is impossible to think that Brahman and jivatman are one as it is impossible to think of different non-sentient things such as stones and others to be one with Brahman in its nature.

The next three Adhikaranas viz., "Upasamhara Darshanadhikarana", "Krtsna Prasaktyadhikarana" and "Prayojanaavatvadikarana" - are related to the fact of Brahman being the cause of this universe. Objections from different points of view are raised and answered.

In "Upasamharadhikarana", it is objected that Brahman cannot be the cause of this universe as Brahman had no instrumentality of some aids external to himself for creating the universe, as it is declared that prior to creation Brahman alone existed. The sutrakara lists some instances like milk and others to prove that causes transform themselves into their respective effects without external factors, Brahman is characterised by Satyasankalpa or "True Will" and so the creation of the universe is tenable on account of his true will.

In 'Krtsnaprasktyadhikarana' it is examined whether Brahman can be the cause of this world or not. The sruti declares that Brahman itself became this universe and the question arises whether Brahman as a whole becomes the world or a part of Brahman transforms into the form of the world. There would be defects unavoidable on any account. The sutrakara invokes the infallible authority of the sruti and asserts that on account of the wonderful powers of Brahman, the creation of the universe is possible

from Brahman which is Niravayava. Brahman is different and distinct from all entities seen in this world and is characterized by wonderful powers and it cannot be examined from the view point of worldly actions.

In 'Prayojanavatvadhikarana' it is objected that Brahman is not the cause of this universe as it has no purpose to gain by creation of this world. There is no purpose served by the creation of this world as the creator has nothing to gain from this kind of creation. On the other hand creation of the universe results in suffering and sorrow for the jivatmans. This objection is rejected by the sutrakara who states that creation is for the mere sport of the lord, as in ordinary life. This kind of creation is strictly according to the respective karma of the sentient entities. The jivatmans and their streams of karma are beginningless and creation is meant for affording them with the necessary equipment of body and others for working out their salvation. The term 'Leela' or sport is otherwise explained as compassion. The earlier masters such as Parashara Bhatta, Vedanta Deshika and others describe the leela of Paramatman like this.

Second Chapter - Second Pada

In the second pada of the second chapter there are eight Adhikaranas comprising of forty two sutras. This pada examines the doctrines of the rival schools of thought that were prevalent at the time of the sutrakara. The criticism of each school is based on philosophical reason. The metaphysical aspect of each school is considered and their view points are examined and their unsoundness has been pointed out.

The systems that are examined in order are, the

samkhya school, the Vaisheshika, Buddhism in its four major schools, Jainism, Shaivism and Pancharatra. The charuvaka system is left out as its refutation is taken for granted. Poorvamimama is not separately examined and criticized as it forms an integral part of Mimamsa. But the tenets of Poorvamimamasa are discussed and refuted in "Jignasadhikarana" and 'Purusharthadikarana'.

All the commentators are in agreement regarding the refutation of the other systems except regarding the Pancharatradhikarma. According to Ramanuja the validity of Pancharatra is upheld. He states that after refuting systems that are against the doctrine of the Vedas the sutrakara has upheld the authority of Pancharatra which is strictly in accordance with the teachings of the Vedas.

This pada is meant for firmly establishing the doctrine that Brahman alone is the cause of this universe and that this doctrine is unassailable. Ramanuja declares at the very commencement of the second pada that this exposition of refutation of other schools is meant for safeguarding the Vedanta doctrine. Otherwise some slow witted persons may unknowingly be shaken in their belief in the vedic doctrine.

Second Chapter - third Pada

The third quarter of the second chapter primarily deals with two factors viz. 1. the status of the effects like the elements, the sense organs, vital airs and 2. the essential nature of the jivatman. The sutrakara devotes eight Adhikaranas consisting of thirty eight sutras to ellucidate the essential nature of the individual self or the jivatman.

The question whether Akasha is also an effect or a primordial eternal entity is decided is "Viyadadhikarana".

The decision is that akasha also has origination. The proposition of the knowledge of all by the knowledge of one becomes fulfilled only on this account.

In "Tejodhikarana" Tejas and other elements are decided to have origination not from the mere preceeding entities but from Brahman alone that is the inmost self of all such entities.

In "Atmadhikaran" it is determined that the atman is unborn and births and deaths of creatures are in fact the association and dissociation with the several adventitious bodies due to their past karma. It may be noted that the sutrakara is in favour of the view that the atman is a different and distinct entity from paramatman.

In "Jna-dhikarana", the most important conclusion arrived at is that the atman has knowership also in addition to his being a conscious entity. His essential nature is of two forms. 1. Of substantive consciousness and 2. Of having attributive consciousness. He is not mere consciousness. This is a fundamental factor which determines the essential nature of the jivatman. The fact of knowership of the atman is established by the sutrakara in this sutra.

The "Kartradhikarana" establishes that the jivatman has doership also. He has natural doership and enjyoership resulting from it. The kartrutva of Punya and Papa during the state of transmigration is caused on account of his past karmas. In the state of liberation he has innate kartrutva of experiencing bliss of communion with the lord.

In 'Parayattadhikarana', it is discussed whether this kind of doership is dependent upon himself alone or upon paramatman. The sutrakara determines that the doership

of the jivatman is entirely dependent upon paramatman. The lord has endowed the jivatman with doership and in accordance with his efforts awards the fruits of his actions. The lord out of compassion enlightens the jivatman about what is right or wrong and at the first instance allows him to choose. The jivatman is allowed with that much freedom and is free to choose the right or the wrong path according to his desire. There is no compulsion that he should choose some one of these two. This does not curtail the all time freedom of the lord. He approves and helps the jivatman to achieve what he chooses and the jivatman reaps the consequences of his actions. There is neither partiality nor cruelty on the part of the lord. It is the duty of the jivatman to resist temptation and make a stout effort to counter the forces of his past reminiscent - impression, and act in the proper way.

In the concluding "Amshadhikarana" the relationship between paramatman and jivatman is determined. This is a very important section where the sutrakara gives his decided conclusion. The sutrakara uses the word "Amsha" or part to signify the jivatman. He has taken into account the unity texts that declare oneness of jivatman and Brahman, and the duality texts that declare difference and distinction between jivatman and paramatman. He has given primacy to both these kinds of texts and arrives at the conclusion that the jiva is an 'अंश'. The meaning of the term "Amsha" should be taken as that which will be in accordance with "nanatva" and "Ekatva". If oneness is posited, the other premise will be left out.

If difference is asserted the declaration of oneness becomes left out. Ramanuja has done justice to both these

kinds of statements, by explaining the term "Amsha" as the 'विशेषणांश' or an aspect of attribution of visista vastu. The viseshana is a part of the Visista vastu. The visista vastu is Brahman that is the 'amshi'. The visheshana is the jivatman. He is the Amsha. Though they are together there is difference in their respective swaroopa and swabhava. Thus Ramanuja has explained the significance of the term "Amsha" making room for both "Ekatva" and "Nanatva". Though the "Amsha" and the "Amshi" are different and distinct, in their composite form, they form one integral whole.

Second Chapter IV Pada

This pada completes the entire picture of the effects that are produced by the supreme Brahman. There are eight adhikaranas in this pada comprising of ninteen sutras.

In 'प्राणोत्पत्त्यधिकरण' the question discussed is whether the senseorgans are having origination or not ? The conclusion arrived at is that the sense organs also are created just as elements such as ether and others. The scriptures ordain that there was no other entity other than the atman prior to creation.

In "Saptagatyadhikarana", it is determined whether the sense organs are seven or eleven. The seven indriyas are declared in the sruthis as moving out of the body along with the jivatman. Against this view the sutrakara declares that the sense organs are eleven on the basis of the scriptural statements.

In "Prananutvadhikarana" the indriyas are determined to be atomic as it is declared in the scriptures that the Indriyas pass out of the body at the time of death.

In 'वायुक्रियाधिकरण', the essential nature of the Mukhya prana or the vital air is determined. It is neither mere air nor is it an effect of air. But it is to be known that it is a different state of vayu itself. The five fold function of vayu belongs to the one and same mukhyaprana. This mukhyaprana is helpful to the jivatman as it supprts the body and the sense organs of the jivatman.

The atomic nature of this Mukhyaprana is determined in "श्रेष्ठाणुत्वाधिकरण". The scripture ordains that the Mukhyaprana passes out of the body following the jivatman when he passes out of the body.

In Jyothiradhyadhikarana, it is determined that the jivatman as well as the deities like Agni and others preside over the several sense organs only on account of the will of Paramatman.

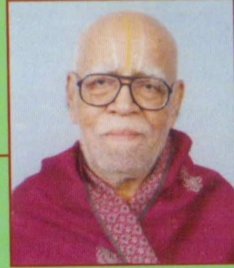
In "Indriyadhikarana" the topic that is discussed is whether all these entities called by the name "Prana" are indiryas or not. As they are all helpful to the jivatman it is claimed that all of them are indiryas. The conslusion is that the designatin of indriyas is oniy in respect of those that are other than the vital airs.

In "संज्ञामूर्तिक्लृप्त्यधिकरण" the topic of discussion is whether the individual creation of the world into names and forms is done by Hiranyagarbha or the supreme Brahman. As the scripture determines that the formation of names and forms of individual creatures is made by him who made the tripartitie combination of tejas, Ap and Anna, the individual creation also is accomplished by paramatman alone, having the Hiranyagarbha as his body.

Thus in the second chapter the following factors have been deteremined.

1. In the first pada all objections to the doctrine of Brahman as the cause of this universe are answered.
2. The second pada refutes other doctrines of philosophy seeking to explain the world order.
3. The third pada establishes that the elements are all produced by Supreme Brahman and the essential nature of the jivatman is ellucidated.
4. The last pada affirms that Brahman alone is the cause of all creation in this universe.

Index of Sutras



ABOUT THIS BOOK

Vedanta Deepa is one of the nine gems of compositions of Bhagavan Ramanuja. After composing the Sri Bhashya which is an extensive and exhaustive commentary on the Vedanta Sutras of Bhagavan Badarayana, Ramanuja felt the need for writing Vedanta Deepa, a simpler commentary on the sutras for making the doctrine easily comprehended. Deepa makes the doctrine easily understood without any confusion. Vedanta Sara is a much more brief explanation of the meanings of the Vedanta Sutras. These three commentaries serve the purpose of different kinds of aspirants.

The Text of the first two chapters of the Vedanta Deepa is given in this book along with the relative translation in English.